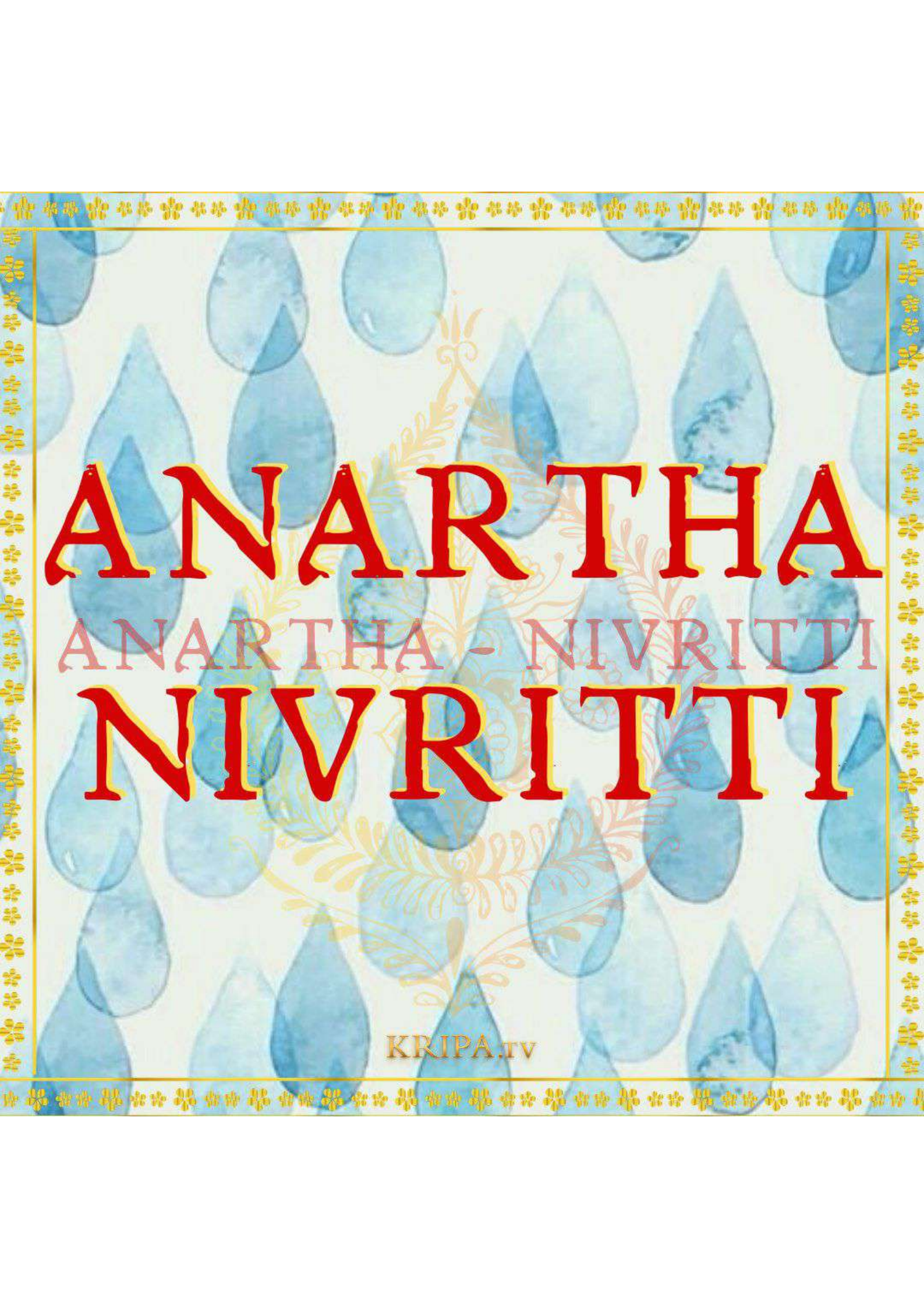




ANARTHA

ANARTHA - NIVRITTI

NIVRITTI

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I. Overview

A. Subject matter

We will be doing a general introduction to the subject, including a discussion on the subject of anarthas in general, then we will discuss the demons one by one.

1. The importance of hearing about Kṛṣṇa killing the demons:

ॐ "So here it is said that *yad uttamasloka-guṇopalambhaka*. We have to... Just like there are some *sahajiyas*. They think that "Kṛṣṇa's *rasa-līlā* is very nice, but Kṛṣṇa's fighting with the demons and killing of the demons, that is not very nice." But they do not know the Absolute Truth, that Kṛṣṇa is as good in any circumstances, either He is enjoying the company of the *gopīs* or He is killing the demon. That is the Absolute Truth. So these things should be understood. So any kind of *līlā*, *yad uttamasloka-guṇānu, līlā*, any kind of Kṛṣṇa's activities, if you remember by chanting Hare Kṛṣṇa mantra, then you are liberated. Immediately you are liberated, from the authoritative description of *Śrīmad-Bhāgavatam*. *Na niṣkṛtair uditair brahma-vādibhih. Brahma-vādibhih*, those who are very much anxious to realize Brahman, they have prescribed so many methods, ritualistic methods, but they are not sufficient because such things cannot elevate a person to the standard of a pure devotee. He may..." (Lecture, January 16, 1971 Allahabad)

ॐ "You can talk of Kṛṣṇa, about His pastimes with the *gopīs*. You can talk of Kṛṣṇa about His pastimes when He's killing the Putanā, Aghāsura, Bakāsura. Both are the same. Some of the rascals, they decide that to talk of Kṛṣṇa about His embracing the *gopīs* is very good, and the talk of Kṛṣṇa killing Putanā or other demons, that is not good. That is rascaldom. Anything about Kṛṣṇa, you talk, *vaikuṇṭha-guṇānuvarṇane*. Just like in the *Śrīmad-Bhāgavatam* there are so many descriptions, so many other things, but because it is in relationship with Kṛṣṇa, so each word of *Bhāgavatam* is valued. Each word of *Bhagavad-gītā* is valued. Because there is relation. Similarly, if you dovetail everything in Kṛṣṇa's service, everything is good. Everything Vaikuṇṭha. That is Vaikuṇṭha. *Vaikuṇṭha-guṇānuvarṇane*." (Lecture, May 6, 1973, Los Angeles)

II. Texts

A. Caitanya Siksamṛta

ॐ "So Bhaktivinoda Thākura happens to be ācāryas, one of the *ācāryas*. And he has left behind him many books. *Caitanya-sikṣāmṛta*, *Jaiva Dharma*. These are very important books. They're in Bengali, in Sanskrit. And many songs. He has prepared many books of song. The song, *Ei nām gāya gauracānd madhura svare*, that is Bhaktivinoda Thākura's song. So we are

trying to present Bhaktivinoda Thākura's books also in English translation. Gradually you will get it." Lecture, Srīla Bhaktivinoda Thākura's Appearance Day, London, September 23, 1969.

B. *Professor Sanyal*

ॐ I am glad to learn that Donald has purchased Prof. Sanyal's book Krishna Caitanya. Late Prof. N. K. Sanyal was my Godbrother and his book Krishna Caitanya is approved and authoritative. Keep it very carefully and we may publish in Back to Godhead some articles from the book. It will help us a great deal because my Spiritual Master has given His approval to this book.* Please keep it carefully and when I return I shall see to it. Letter to Brahmananda March 14, 1967

C. *The Harmonist*

Regarding publishing articles from the Harmonist, after the departure of my Guru Maharaja so many nonsense things have been written. So we should know who has written these articles. Articles written by my Guru Maharaja can be published without any hesitation, but articles written by Prof. Sannyal after 1936, they are not at all good. Letter to Hayagriva November 7, 1969

III. Figurative meanings

Even though we are not simply trying to interpret Kṛṣṇa's pastimes like some Indian scholars, still Srīla Prabhupāda said there is sometimes a figurative side to some pastimes, to teach lessons:

A. *Morning Walk, London, August 30, 1973*

Prabhupāda: Yes, Bhāgavatam.

David Lawrence: A very great deal of what one could call demonology if you like. Now, I confess this raises problems for me. When a book like that...

Prabhupāda: Bhāgavata was written five thousand years ago.

David Lawrence: Yes, very, very ancient. Is it to be taken, the references say to Putanā, is this to be taken...

Prabhupāda: It is also fact.

David Lawrence: ...physically or spiritually as a demonic power or what?

Prabhupāda: No, no, which one?

David Lawrence: Where, is it the demoness Putanā takes Kṛṣṇa and Kṛṣṇa sucks her breast?

Syāmasundara: Should it be taken literally or allegorically?

Prabhupāda: No, literally, literally.

David Lawrence: Yeah, literally as a physical fact.

Prabhupāda: Oh yes, oh yes.

David Lawrence: Now, having said that then, if one goes on logically...

Prabhupāda: You'll find so many demons like Putanā even at the present moment.

01 - Intro for Anarthas Course

David Lawrence: So one could leap from behind a tree, putting it tritely if you like.

Prabhupāda: The, the Bhāgavatam, there is nothing... well, there are some figurative use. Just like we speak the story of Aesop's fables. That is for instruction. Just like jackal is talking with a lion. You see? So, there are stories like that.

David Lawrence: Yes, there are figurative stories.

Prabhupāda: Yes.

1. Different stages of advancement

*adau sraddha tata sādhu-
sango-'tha bhajana-kriya
tato'nārtha nivṛtti syāt
tato niṣṭha rucis tata*

*athāsaktis tato bhāvas
tata premābhyudancati
sādhakānam ayam premna
pradhurbhāve bhavet krama*

A. Caitanya Caritamṛta 2.23.14-15

“In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and attachment. This is the way of sādhana-bhakti, the execution of devotional service according to the regulative principles. Gradually emotions intensify, and finally there is an awakening of love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.”

B. Bhakti Rasamṛta Sindhu 1.4.15-16 (Bhanu Swami's translation)

“First, there is association with devotees, by which one gains faith. Then, one associates with the devotees to learn the scriptures, and then practices *bhakti*. The *anārthas* are then destroyed. Steady bhakti without confusion follows. Desire for the Lord (*ruci*) appears. This is followed by spontaneous desire for the Lord (*āsakti*). This becomes *bhāva* and then *prema*. This is the progression for manifesting *prema* for those performing *sādhana-bhakti*.”

C. Jiva Gosvami's commentary

Though there are many steps in the progression of bhakti, the most common sequence is stated in two verses. In the beginning (*adau*), by hearing the scripture in association with the devotees, one attains faith (*sraddha*). *Sraddha* means trust or confidence. Then, after faith appears, again association with devotees takes place (*sādhū-sanga*), for learning how to practice *bhakti*. *Niṣṭha* means continuous bhakti without confusion. *Ruci* means desire for the Lord, but with direction by the intellect. *Asakti* means desire, which is natural or spontaneous (without intellectual direction).

D. From Madhurya Kadambini (Chapter 2)

First, the prospective devotee must have *sraddha* or faith. *Sraddha* is firm trust in the import of the bhakti-scriptures. It also means to have a genuine desire to undertake the activities described in those scriptures. Either of these types of faith may arise naturally or by force.

Then, taking shelter of the lotus feet of the spiritual master, the faithful beginner in bhakti inquires from him about proper conduct. By following his guru's instructions, that person mixes in friendship with devotees of his own status and finds shelter in the association of more realized devotees.

Next he takes up the practice of different types of service. This is called bhajana-kriya or the execution of devotional activities.

II. Further understanding anartha

- ॐ Things which are superfluous (SB 1.7.6)
- ॐ Such material advancement is called anartha, or things not wanted (SB 1.8.27)
- ॐ Against the interest (SB 4.14.10)
- ॐ Of all unwanted things (SB 4.29.36-37)
- ॐ A cause of trouble (SB 7.15.22)
- ॐ Artha means "value," and the negation of this word, anartha, means "that which is valueless or useless." (SB 10.51.45 – HDG's purport)
- ॐ Unnecessary things (DWT 11: Hearing of Kṛṣṇa with Faith)
- ॐ Anartha means unnecessary things. We have practiced so many unnecessary things in our life. Unnecessary things, when they are too much strong, that becomes sinful life. Unnecessary. The modern civilization is simply meant for creating unnecessary necessities of life. That's all. (Lecture, Bhagavad-gītā 6.47 -- Ahmedabad, December 12, 1972)
- ॐ No. Therefore it is anartha; it is unnecessary. (Lecture, Sṛīmad-Bhāgavatam 1.2.16 -- Los Angeles, August 19, 1972)
- ॐ Anartha, simply unnecessary. (Lecture, Sṛīmad-Bhāgavatam 1.2.18 -- Vṛndāvana, October 29, 1972)
- ॐ It is anartha, un..., unnecessary. (Lecture, Sṛīmad-Bhāgavatam 1.2.18 -- Vṛndāvana, October 29, 1972)
- ॐ These are called anarthas, unnecessary. (Lecture, Sṛīmad-Bhāgavatam 1.2.34 -- Vṛndāvana, November 13, 1972)

III. Anarthas at bhajana kriya (mainly from Madhurya Kadambini, chapter 2)

- ॐ Prabhupada defines as: "performance of devotional service to Kṛṣṇa (surrendering to the spiritual master and being encouraged by the association of devotees, so that initiation takes place)" (CC 2.23.14-15, synonyms).
- ॐ *Bhajana kriya of two varieties: unsteady (anishthita) and steady (nishthita). Unsteady performance of devotional activities is of six types (in sequential order):*

A. Utsāha mayi

- ॐ Utsāha: enthusiasm.
- ॐ Māyā = false, illusion.
- ॐ So *utsāha māyī* is false enthusiasm.
- ॐ Also known as PDS, the “Pure Devotee Syndrome”

A brahmana child, having just begun study of the scriptures, thinks he has immediately become a learned scholar worthy of everyone's praise. Similarly, a person just beginning devotional service may develop the audacity to think that he has mastered everything. He is called utsaha mayi, or filled (puffed-up) with enthusiasm.

B. Ghaṇa-tarala

- ॐ *Ghana* = thick, undiluted, condensed;
- ॐ *tarala* = thin, diluted.
- ॐ So this anartha refers to sporadic endeavor.
- ॐ Sometimes one is enthusiastic, and then a minor obstacle comes and causes a loss of enthusiasm.
- ॐ For example a devotee may be enthusiastic and get up early and chant his rounds. This disturbs another devotee who then tells the first devotee. This first devotee gets upset and gets up a 7:00.

The same child sometimes becomes diligently engaged in his studies and yet, at other times, because of inability to understand the scriptures and lack of real taste, becomes negligent. In the same way, a new devotee will sometimes practice the different activities of devotional service and sometimes neglect them. Being sometimes assiduous and at other times negligent, his endeavor is called ghaṇa-tarala (condensed-dilute, thick-thin).

C. Vyudha vikalpa

- ॐ This means “what direction should I take?”
- ॐ The devotee is indecisive. Should I serve here or there? Should I? Shouldn't I?

Shall I just spend my life happily in family life, making my wife and children Krishna conscious and worshipping the Lord? Or should I give them all up and go to Vrindavana and perfect myself by engaging full time in hearing and chanting with no distractions? Shall I wait until the last stage, after enjoying all sorts of pleasures, when I have finally understood that the whole material world is simply a forest fire of affliction? Or should I renounce right now? Consider these verses:

*tām ikṣetātmano mṛtyum
tṛṇaiḥ kupam ivāvṛtam*

Association with woman is the way to death, like a blind well covered by grass. (SB 3.31.40)

*yo dustyajān dāra-sutān
suhṛd rājyam hṛdi-spr̥sah
jahau yuvaiva malavad
uttamasloka-lālasah*

Those attachments that are very difficult to give up, beautiful wife, obedient sons, devoted friends, and vast empire, everything the heart desires, Maharaja Bharata them up even in his youth just as stool due to his attraction for the Lord. (SB 5.14.43)

Should I thus give up unreliable family life while still young? On the other hand, it is not proper to renounce immediately. Shouldn't I wait until the death of my old parents before renouncing?

*aho me pitarau vṛddhau
bhāryā bālātmajātmajāh
anāthā mām rte dīnāh
katham jīvanti duḥkhitāh*

Alas! My parents are old and my wife is with a mere infant in her arms and other young children. Without me they will have no protection and will suffer unbearably. How will they live without me? (SB 11.17.57)

Moreover, the scripture says:

*evam gr̥hāsayākṣipta-
hṛdayo mudha-dhīr ayam
atṛptas tām anudhyāyan
mṛto 'ndham visate tamah*

If one gives up family life in an unsurfeited [surfeit means to feed or supply to excess, satiety, or disgust; to overindulge] state, he will think of family life even after renouncing. If such a fool should die in that condition, he will go the darkest region of hell. (SB 11.17.58)

By such statements, the Lord depreciates such renunciation. Therefore, for the time being, I will just work to keep my body alive. Later, after satisfying all my desires, I will enter Vrindavana and engage in worship of the Lord twenty-four hours a day. After all, the scriptures points out:

*na jñānam na ca vairāgyam
prāyah sreya bhaved iha*

Anarthas

Jnana and vairagya are not generally beneficial for practicing devotional service. (SB 11.20.31)

According to this text, renunciation is a fault for the culture of bhakti. If it arises from bhakti itself, however, that renunciation is not a fault but an effect (anubhāva) of bhakti and subordinate to it. Of course, then there is the famous logic:

*yad yad asramam agat sa bhiksukas tat tad
anna paripurnam aiksat*

In whatever ashram the sannyasi stayed, they always gave him more than enough to eat.

In the life of renunciation there is no worry for maintenance, so maybe I should renounce. But on the other hand:

*tāvad rāgādayah stenās
tāvat kārā-grham grham
tāvan moho 'nghri-nigado
yāvat kṛṣṇa na te janāh*

My dear Lord Krishna, until people become Your devotee, their material attachments remain thieves, their homes prisons, and their affectionate feeling for their family foot shackles. (SB 10.14.36)

Household life is a prison only for those who are attached, for a devotee, there is no harm in household life. Thus shall I remain at home and engage in chanting or rather in hearing, or shall I engage in service? Rather, as Ambarisha Maharaja remained in household life and performed all the angas of bhakti, I shall do likewise."

In this way, the mind spends time vacillating between household life and renunciation. When one imagines in this way all types of options, it is called vyudha vikalpa, or extensive speculation.

D. Viṣayā sangara:

ॐ Viṣāya = sense gratification;

ॐ sangara = war.

ॐ This *anartha* refers to going to war with sense gratification. The devotee thinks: "Let me reduce my eating and sleeping." He takes such a vow. Then some maha prasada walks by. He then thinks, "Well, after all, it is Kṛṣṇa's mercy. I should honor some." One is making vows and then breaking them.

*vivayavivta cittanam
vivnavesah suduratah
varuna dig gatam vastu
vrajannaindram kim apnuyat*

One whose heart is absorbed in materialism is far from obtaining devotion to Viṣṇu. Can a man by going east obtain something which is in the west?

Understanding that material enjoyment is forcibly carrying him away and impairing his steadiness in serving Krishna, the devotee resolves to renounce his addictions and take shelter of the Holy Name. But many times, his attempts at renunciation often end in enjoying what he is trying to renounce. Such a person is exemplified in the Bhāgavatam:

*parityāge 'py anīsvarah
juṣamāṇas ca tām kāmān*

Knowing that sense gratification leads to misery, though he tries to give up his material desires, still he is unable. (SB 11.20.27-28)

This on-going battle with his previously acquired desires for sense pleasure, in which he sometimes meets with victory and sometimes with defeat is called viṣayā sangara or struggle with sense pleasure.

E. Niyamakṣama

ॐ This refers to the inability to uphold (positive) Kṛṣṇa conscious vows.

ॐ For example, chanting an increased number of rounds.

Then the devotee will resolve, "From today I will chant such and such number of rounds of japa and will pay so many obeisances. I will also perform services for the devotees. I will not talk on any subject except the Lord and I will give up all association with people who talk on material matters." Though he makes such resolutions every day, he is not always able to execute them. This is called niyamakṣama or inability to follow rules. Vishaya sangara is the inability to give up material enjoyment, whereas, niyamakṣama is the inability to improve his devotional service.

F. Taranga rangini

ॐ Riding the waves. One has made a little advancement. "Now I am doing well." People may give money. "And they should." But these are little waves.

Finally, it is well-known that the very nature of bhakti is to be attractive, so all types of people become attracted to the devotee, the abode of bhakti. And, as the old adage goes, "By the attraction of the populace one becomes wealthy." Bhakti produces much opportunity for material gain, worship and position (labha, puja, pratishtha). These are weeds around the creeper of bhakti. Performing activities, or seeking one's pleasure (ranga) amidst these weed-like facilities, which are but small waves (taranga) in the ocean of bhakti, is called taranga rangini, delighting in material facilities.

IV. Anarthas at the beginning of anārtha-nivṛtti

A. Descriptions

Successful performance of devotional activities (bhajana kriya) is followed by anartha nivṛtti, or the clearing of bad qualities that obstruct the progress of bhakti. Anarthas may be classified into four types, according to origin: those arising from previous sinful activity, those arising from previous pious activity, those arising from offenses against devotional service and those arising from imperfectly performed bhakti.

1. Arising from previous sin

ॐ attractions to sinful activity

ॐ 5 types of *kleṣa*

Avidyā — ignorance (mistaking impermanent to be permanent etc.)

Asmīta — false ego (bodily identification and the tendency to only accept sense perception)

Rāga — attachment (the desire for material happiness and the means to achieve it)

Dveṣa — hatred (of unhappiness and the causes of it)

Abhiniveśa — acquired nature/addiction to evil (absorption in bodily existence, including fear of death). This is very deep; kind of a fundamental existence.

2. Arising from previous piety

ॐ attraction to *sattva guṇa* sense gratification

ॐ wanting to live in country rather than in temple in city

ॐ feeling put off by rich prasāda

ॐ mundane social causes

ॐ attachment to *mokṣa*

ॐ wanting to avoid politics in the temple, especially if a Temple President

ॐ Book distribution is hard so wanting to do a different service.

ॐ *Some people include the anarthas arising from pious activities under the categories of the klesas mentioned above, because the presence of bhukti and mukti deprive a person of bhakti, and therefore prolong his existence of suffering in the material realm*

3. Arising from offences

ॐ From ten offences

ॐ Can devastate one's spiritual life

"The anarthas arising from offenses arise specifically from the namaparadhas. The seva-aparadhas (offenses in Deity worship such as entering the temple with shoes on or in a vehicle) are in themselves not a direct cause of anarthas, for seva-aparadhas do not usually have effect on the real devotee, because, by constant service, by chanting the holy name and by recitation of specific verses that have the power to cancel the effect of any seva-aparadha, these anarthas cannot grow. However, if one is careless, thinking he can take advantage of the protection afforded by the above measures, his seva-aparadha becomes namaparadha, an anartha that will obstruct his progress. He is guilty of the namaparadha of committing sin on the strength of the holy name.

"The word nama in the phrase namaparadha refers not only to the holy name but to all the angas of bhakti, of which the Name is the primary representative. Even, according to dharma-sastra (scriptures dealing with codes of karma) if one willfully commits sin on the strength of prayascitta (remedial measures for commission of sin), then the effect of the sin will not be destroyed but rather increased.

"On the other hand, if one takes advantage of scriptural statements that guarantee the permanent effect of even a little devotional service (simply chanting the Krsna mantra once, for instance) and, as a result, willfully omits of some of the angas of bhakti, he does not commit namaparadha and create anarthas, for committing sin on the strength of the holy name refers to deliberate engagement in activities condemned by the scriptures while thinking that the power of devotional activities will nullify the bad effects. It does not refer to a willful omission of a secondary anga of bhakti. For, unlike the path of karma, where failure to perform a rite perfectly is condemned, on the path of bhakti there is no fear that failure to perform all the angas is offensive and will deprive one of results.

"For the scriptures say that if in the enthusiasm of devotional service a person intentionally closes his eyes and attempts to run, he still has no fear of stumbling, falling or not attaining the goal. In other words, a person who takes complete shelter of devotional service suffers no loss of results nor is deprived of the goal even if, knowing all the angas of bhakti, he deliberately neglects to perform some of the secondary angas.

"Closing the eyes and running does not mean ignorance of scripture (sruti and smrti, the two eyes of the devotee). That contradicts the direct meaning of having eyes but does not using them. Neither does it mean that by intentional neglect of some of the angas of bhakti in eager pursuance of the goal, one may commit the thirty-two seva-aparadhas and be free from reaction, for the verse describes a person who has sincerely taken shelter of the process of bhakti as outlined by the Lord himself. Therefore there is no question of intentional seva-aparadha. The thirty-two seva-aparadhas beginning with entering the temple while wearing shoes and so on should be understood to be offensive acts and should never be intentionally committed. Thus in the scriptures a person who intentionally commits a seva-aparadha is condemned as a two-legged animal.

If the namaparadhas, whether long-standing or recent, have been committed unconsciously but their presence is indicated by the result, i.e. lack of advancement, the only recourse is to chant the name constantly. By that, steadiness in bhakti will be attained and offenses will be neutralized. If namaparadha is committed in full knowledge, then the following points must be taken into account."

a.) Sadhu-ninda

Sadhu ninda or criticism of Vaiṣṇavas is the first offense. The word "ninda" means animosity or malice. If by chance this offense occurs, the person should be repentant, recognizing his own low nature in having committing the offense. In the same way that a person who has been burned by fire seeks relief in fire, he should nullify the offense by lamenting, resolving to come before the Vaisnava, fall at his feet, and satisfy him by offering his obeisances, praises and respects. If the Vaisnava is not satisfied, the person should remain ready to comply with his every wish. If the offense is so great that the Vaiṣṇavas anger does not die, in great remorse, thinking himself most unfortunate and bound for hell because of his offense, he should give up everything else and take shelter of continuous nama sankirtana. By the great power of nama kirtana, certainly, in time, that person will be delivered from his offense.

But if one, reluctant to put oneself in a humble position by offering repeated respects and service to the Vaisnava that one has offended, justifies himself by arguing that simply taking shelter of the Name is sufficient for the deliverance from offense, then he is guilty of further offense.

Nor should one be of the mentality to think that the offense of sadhu ninda operates only in relation to a Vaisnava who is fully and perfectly qualified with all the qualities mentioned in scripture, such as tolerance, mercy and kindness to all living entities (kṛpalur akṛta drohas titikṣuh sarva dehinam). Such a person attempts to minimize his own offense by pointing out some defect in the devotee. The scriptures say that, even a person who is of very bad character, a cheater, devoid of proper behaviour, malicious, devoid of saṁskaras, if he takes to surrender of the Lord, must be considered a sadhu. All the more then that a devotee who may show some occasional fault should be considered a sadhu.

Also, if a great offense has been committed against a Vaisnava, but the Vaisnava does not become angry because of his exalted nature, the offender should still fall at that devotee's feet and seek ways of pleasing him in order to purify himself. Though the Vaisnava may forgive offenses, the dust of his feet does not tolerate the offense and delivers the fruits of the offense on the guilty person.

Sometimes, no suitable respect can ever match the causeless or fathomless mercy of the powerful, spontaneous, most elevated of mahabhagavatas in their distribution of mercy. For instance, even though made to carry Rahugana's palanquin and made the object of the King's harsh words, Jada Bharat bestowed his mercy. In a similar way Cediraja showed mercy to the atheistic daityas who had come to do him violence. In

the same way Sri Nityananda showed mercy to Madhai, even though Madhai had injured his forehead.

b.) Considering Brahma & Siva to be equal to Viṣṇu

Conscious beings are of two types; independent and dependent. The independent being is the all-pervading Lord (isvara) and the dependent beings are the particles of consciousness (jivas), energies of the Lord, who pervade individual bodies. The independent consciousness (isvara) is of two types: one is not touched at all by maya, and the other, for the Lord's pastimes, accepts the touch of maya. The first type of isvara is called by such names as Narayana:

harir hi nirgunah saksat purusah prakrte para

It is Hari who is directly the non material Lord transcendental to material nature. The second type of isvara is called by such names as Siva:

sivah sakti yutah sasvat trilingo guna samvrta

Siva accepts the three gunas and is covered by them. Though Siva is covered by the gunas, one should not think that he is in the category of jiva. As the Brahma Samhita states, Siva is a transformation of the Lord, just as yoghurt is a transformation of milk. In other scriptures also Siva is glorified as isvara.

The three modes of sattva, rajas and tamas, for maintenance, creation and destruction, are ruled by Visnu, Brahma and Siva. From this Brahma is commonly understood to be isvara. But Brahma's position as isvara or lord should be understood as power invested in a jiva by the Supreme Lord. The Brahma Samhita also says that it is by the bestowal of power by the Supreme Lord that Brahma is able to create the universe. The modes of ignorance (Siva), passion (Brahma) and goodness (Visnu) may be compared to the wood, smoke and fire, three progressive stages of fire. As smoke is superior to wood, so the mode of passion is superior to the mode of ignorance, but fire is not situated in the smoke, one cannot perceive the Supreme Lord in the mode of passion (Brahma). In the mode of goodness which is like the blazing fire, one can directly perceive the Lord (Visnu). Just as fire is situated within wood, so in mode of ignorance, the Lord's presence can be assumed in latent state. The happiness of realization of the Lord in his impersonal aspect may be compared to the state of sleep which is characteristic of tama guna.

The jivas are of two types: those who are covered by maya and those who are not covered by maya. The covered jivas are the devatas, men and animals. The uncovered jivas are of two types: those endowed with the Lord's aisvarya sakti, and those unin-fluenced by that sakti. Those not influenced by the Lord's aisvarya sakti are of two types: those who, by pratice of jnana merge in to the Lord (a lamentable condition), and those who, by practice of bhakti, remain differentiated from the Lord and taste nectarean bliss. Those who are influenced by the aisvarya sakti are of two types: those influenced by elements such as jnana, belonging to the spiritual sphere (e.g., four

kumaras), and those influenced by such as elements as the function of creation etc., coming from the material sphere (e.g., Brahma). In this way the position of Brahma is delineated.

One may consider that Visnu and Siva are non different, being the same isvara mode. Though this is true, the devotee must understand that there is a difference in worship of the Lord with a touch of material qualities (Siva) and with no material qualities (Visnu). Brahma and Visnu, on the other hand, are completely different tattvas: Brahma is jiva and Visnu is isvara. Sometimes Brahma and Visnu are described as identical in the Puranas, but one should understand this statement by the example of the sun (Visnu) and the surya kanta jewel (Brahma) which is invested with the light of the sun, and is therefore considered non-different.

In some mahakalpas, even Siva, like Brahma, is a jiva invested with power by the Lord: kvacij jiva visesatvam harasyoktam vidher iva. Like Brahma, Siva is sometimes a jiva. Thus Siva is sometimes classed with Brahma, as in such statements as:

*yas tu narayanam devam brahma rudradi daivataih
samatvenaiva manyeta sa pasandi bhaved dhruvam*

A person who considers Narayana as equivalent to Brahma, Siva and the other devatas is a low rascal. Those who have not fully researched in the matter say that Visnu is the Lord, not Siva; or that Siva is the Lord, not Visnu; or that since I am a devotee of Visnu, I will not give regard to Siva, or visa versa. Such people, deliberately involving themselves in arguments, become offenders. If such offenders can become enlightened by a knowledgeable devotee, then they can realize how Siva and Visnu are non-different. With this realization, and by performing namakirtana, the person can nullify his offense.

c.) Guru-avajña

ॐ Same as sadhu-ninda

d.) Sruti sāstra ninda

If one commits this offense one obtains relief when one has the fortune to understand from a knowledgeable person that the srutis mercifully help the most blind, unqualified and independent people to come to the path of bhakti. Commission of the fourth offense can be nullified by using the same mouth that criticized the scriptures (such as the srutis, propounding karma and jnana) to praise the same scriptures, and to praise the practitioners of those scriptures (e.g., performers of karma and jnana), and by performing loud chanting of the Holy Name.

e.) Committing sinful activities on the strength of chanting the Holy Names

ॐ Deliberating committing seva-aparadhas.

f.) The remaining offenses

ॐ In the same way one should understand the appearance and nullification of the other offenses.

4. Arising from mistakes in devotional service

Just as, along with the main plant, many weeds grow, by the cultivation of bhakti there appears acquisition of material wealth and other facilities, worship and respect by others, a comfortable position, fame etc. By their very nature, they have the power to influence the heart of the devotee, grow in size, and cover up the main plant intended for cultivation, bhakti.

a.) From Chaitanya Charitamṛta 2.19.151-163

*brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

“According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.

*mālī hañā kare sei bīja āropaṇa
sravaṇa-kīrtana-jale karaye secana*

“When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of sravaṇa and kīrtana [hearing and chanting], the seed will begin to sprout.

*upajiyā bāde latā ‘brahmāṇḍa’ bhedi’ yāya
‘virajā’, ‘brahma-loka’ bhedi’ ‘para-vyoma’ pāya*

“As one waters the bhakti-latā-bīja, the seed sprouts, and the creeper gradually grows to the point where it penetrates the walls of this universe and goes beyond the Virajā River, lying between the spiritual world and the material world. It attains brahma-loka, the Brahman effulgence, and penetrating through that stratum, it reaches the spiritual sky and the spiritual planet Goloka Vṛndāvana.

*tabe yāya tad-upari ‘goloka-vṛndāvana’
‘kṛṣṇa-carana’-kalpa-vṛkṣe kare ārohaṇa*

“Being situated in one’s heart and being watered by sravaṇa-kīrtana, the bhakti creeper grows more and more. In this way it attains the shelter of the desire tree of the lotus

feet of Kṛṣṇa, who is eternally situated in the planet known as Goloka Vṛndāvana, in the topmost region of the spiritual sky.

*tāhān vistārita hañā phale prema-phala
ihān mālī sece nitya sravaṇādi jala*

"The creeper greatly expands in the Goloka Vṛndāvana planet, and there it produces the fruit of love for Kṛṣṇa. Although remaining in the material world, the gardener regularly sprinkles the creeper with the water of hearing and chanting.

*yadi vaiṣṇava-aparādha uthe hātī mātā
upāde vā chinḍe, tāra sukhi' yāya pātā*

"If the devotee commits an offense at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offense is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up.

*tāte mālī yatna kari' kare āvaraṇa
aparādha-hastīra yaiche nā haya udgama*

"The gardener must defend the creeper by fencing it all around so that the powerful elephant of offenses may not enter.

*kintu yadi latāra sange uthe 'upasākhā'
bhukti-mukti-vāñchā, yata asankhya tāra lekḥā*

"Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited.

*'niṣiddhācāra', 'kutīnātī', 'jīva-himsana'
'lābha', 'pujā', 'pratiṣṭhādi' yata upasākhā-gaṇa*

"Some unnecessary creepers growing with the bhakti creeper are the creepers of behavior unacceptable for those trying to attain perfection, diplomatic behavior, animal-killing, mundane profiteering, mundane adoration and mundane importance. All these are unwanted creepers.

*seka-jala pāñā upasākhā bādi' yāya
stabdha hañā mula-sākhā bādite nā pāya*

"If one does not distinguish between the bhakti creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the bhakti creeper is curtailed.

*prathamei upasākhāra karaye chedana
tabe mula-sākhā bādi' yāya vṛndāvana*

“As soon as an intelligent devotee sees an unwanted creeper growing beside the original creeper, he must cut it down instantly. Then the real creeper, the bhakti-latā, grows nicely, returns home, back to Godhead, and seeks shelter under the lotus feet of Kṛṣṇa.

*'prema-phala' pāki' pade, mālī āsvādaya
latā avalambī' mālī 'kalpa-vṛkṣa' pāya*

“When the fruit of devotional service becomes ripe and falls down, the gardener tastes the fruit and thus takes advantage of the creeper and reaches the desire tree of the lotus feet of Kṛṣṇa in Goloka Vṛndāvana.

*tāhān sei kalpa-vṛkṣera karaye sevana
sukhe prema-phala-rasa kare āsvādana*

“There the devotee serves the lotus feet of the Lord, which are compared to a wish-fulfilling tree. With great bliss he tastes the juice of the fruit of love and becomes eternally happy.

b.) niṣiddhācāra

- ॐ Accepting things forbidden in the sāstra (CC 2.12.135)
- ॐ Behavior not to be exhibited by a person desiring to become perfect (CC 2.19.159)
- ॐ Behavior unacceptable for those trying to attain perfection accepting things forbidden in the sāstra (i.e. four regs)

c.) kutinātī

- ॐ Diplomacy (CC 2.19.159)
- ॐ Kutinātī, or diplomatic behavior, cannot satisfy the ātmā, the soul. It cannot even satisfy the body or the mind. The culprit mind is always suspicious; therefore our dealings should always be straightforward and approved by Vedic authorities. If we treat people diplomatically or duplicitously, our spiritual advancement is obstructed. (CC 2.19.159)
- ॐ Tricks (CC 3.16.133)
- ॐ Clever tricks (CC 3.17.37)
- ॐ Fault finding, duplicity (CC 2.12.135)

d.) jīva-himsana

- ॐ Envy of other living entities (CC 2.12.135)

Monday, June 23, 2008

- ॐ The word jīva-himsā (envy of other living entities) actually means stopping the preaching of Kṛṣṇa consciousness. Preaching work is described as paropakāra, welfare activity for others. Those who are ignorant of the benefits of devotional service must be educated by preaching. If one stops preaching and simply sits down in a solitary place, he is engaging in material activity. If one desires to make a compromise with the Māyāvādīs, he is also engaged in material activity. A devotee should never make compromises with nondevotees. (CC 2.12.135)
- ॐ Unnecessarily killing animals or the soul (CC 2.19.159)
- ॐ Jīva-himsana refers to the killing of animals or to envy of other living entities. The killing of poor animals is undoubtedly due to envy of those animals. (CC 2.19.159)
- ॐ “There are many religious propagandists who do not know how the ultimate problems of life can be solved, and they also try to educate people in a form of sense gratification. This is also jīva-himsana. Real knowledge is not given, and religionists mislead the general populace (CC 2.19.159)

e.) lābha

- ॐ Gain (BG 4.22, SB 3.31.39)
- ॐ Profit (CC 2.9.118, 2.11.115, 3.4.75)
- ॐ profit according to material calculations (CC 2.19.159)
- ॐ also: kāma (desire for material gain) (CC 2.12.135)

f.) puṇya

- ॐ hankering for popularity (CC 2.12.135)
- ॐ worship
- ॐ adoration achieved by satisfying mundane people (CC 2.19.159)

g.) pratiṣṭhādi

- ॐ Fame (SB 2.3.2-7, CC 2.4.141)
- ॐ That which establishes (SB 2.5.11)
- ॐ Reputation (CC 2.4.147, CC 3.6.275)
- ॐ Becoming an important man in material calculations (CC 2.19.159)
- ॐ The desire for name and fame and for high position (CC 2.12.135)
- ॐ As an example of pratiṣṭhāsā, one may attempt to imitate Srīla Haridāsa Thākura by living in a solitary place. One’s real desire may be for name and fame—in other words, one thinks that fools will accept one to be as good as Haridāsa Thākura just because one lives in a solitary place. These are all material desires. A neophyte devotee is certain to be attacked by other material desires as well, namely desires for women and money. In this way the heart is again filled with dirty things and becomes harder and harder, like that of a materialist. Gradually

one desires to become a reputed devotee or an avatāra (incarnation). (CC 2.12.135)

h.) general

If one chants the Hare Kṛṣṇa mantra while committing offenses, these unwanted creepers will grow. One should not take advantage of chanting the Hare Kṛṣṇa mantra for some material profit. As mentioned in verse 159:

*‘niṣiddhācāra’, ‘kutīnātī’, ‘jīva-himsana’
‘lābha’, ‘pujā’, ‘pratiṣṭhādi’ yata upasākhā-gaṇa*

The unwanted creepers have been described by Śrīla Bhaktisiddhānta Sarasvatī Thākura. He states that if one hears and chants without trying to give up offenses, one becomes materially attached to sense gratification. One may also desire freedom from material bondage like the Māyāvādīs, or one may become attached to the yoga-siddhis and desire wonderful yogic powers. If one is attached to wonderful material activities, one is called siddhi-lobhī, greedy for material perfection. One may also be victimized by diplomatic or crooked behavior, or one may associate with women for illicit sex. One may make a show of devotional service like the prākṛta-sahajiyās, or one may try to support his philosophy by joining some caste or identifying himself with a certain dynasty, claiming a monopoly on spiritual advancement. Thus with the support of family tradition, one may become a pseudo guru, or so-called spiritual master. One may become attached to the four sinful activities—illicit sex, intoxication, gambling and meat-eating—or one may consider a Vaiṣṇava to belong to a mundane caste or creed. One may think, “This is a Hindu Vaiṣṇava, and this is a European Vaiṣṇava. European Vaiṣṇavas are not allowed to enter the temples.” In other words, one may consider Vaiṣṇavas in terms of birth, thinking one a brāhmaṇa Vaiṣṇava, another a sudra Vaiṣṇava, another a mleccha Vaiṣṇava and so on. One may also try to carry out a professional business by means of chanting the Hare Kṛṣṇa mantra or reading Śrīmad-Bhāgavatam, or one may try to increase his monetary strength by illegal means. Also, one may become a cheap Vaiṣṇava by trying to chant in a secluded place for material adoration, or one may desire mundane reputation by making compromises with nondevotees concerning one’s philosophy or spiritual life, or one may become a supporter of a hereditary caste system. All these are pitfalls of personal sense gratification. Just to cheat some innocent people, one makes a show of advanced spiritual life and becomes known as a sādhu, mahātmā or religious person. All this means that the so-called devotee has become victimized by all these unwanted creepers and that the real creeper, the bhakti-latā, has been stunted. (CC 2.19.160, purport)

B. Rates of nullification

1. Defining the rates of nullification (from Madhurya Kadambini, Chapter 3)

ॐ **Limited** to one anartha

ॐ **Pervasive** affecting many anarthas

Anarthas

- ॐ General almost complete
- ॐ Complete
- ॐ Absolute (no chance of their returning)

Srīla Viṣvanātha Cakravartī Thākura explains as follows in Madhurya Kadambini:
"With the attainment of the Lord's association, the eradication is absolute, with no possibility of their reappearance. Thus if one thinks that the following occasional episodes demonstrate anartha arising even after attaining the lotus feet of the Lord, by one's intelligence he should throw out that thought from his mind.

2. Sin and Piety

- ॐ General: bhajana kriya
- ॐ Complete: niṣṭha
- ॐ Absolute: asakti

3. Improper performance of bhakti

- ॐ Limited: bhajana kriya
- ॐ Complete: niṣṭha
- ॐ Absolute: ruci

4. Nama aparadha

- ॐ Limited: bhajana kriya
- ॐ Pervasive: niṣṭha
- ॐ Almost complete: bhāva
- ॐ Complete: prema
- ॐ Absolute: attainment of the Lord's lotus feet

C. But in the case of nama aparadha it is much more serious.

One may raise the objection that these stages of extinguishing anarthas do not apply to devotees, quoting such verses as:

anghah sanghavad akhilam sakrd udayad

With one utterance of the Holy Name all sins are destroyed.

yan nama sakrc chravanat pukaso'pi vimucyate samsarat

If one hears the Holy Name even one time, a candala can obtain liberation from the material world.

Also in the case of Ajamila, simply by his uttering the Lord's name once in namabhasa, all anarthas, even up to avidya (ignorance, the root cause of material bondage), were removed and he attained the lotus feet of the Lord.

This is all true. One should have no doubt that the Holy Name has such inestimable power. But because the Holy Name, is unhappy with offenses committed against it, it does not manifest its complete power in the offender. This is indeed the reason why the sinful tendencies continue their existence. But though these tendencies continue for some time, the servants of death have no power to attack such a person.

na te yama pasabhrt ca tad bhatan svapne'pi pasyanti

Such a person does not see Yama or his servants carrying nooses even in dreams.

In the verse "na vidyate tasya yamair hi suddhih" however the word "yama" refers to the rules of yoga practice (yama and niyama etc.), and thus means that for such a person, there is no need of other forms of purification.

The case of the offender losing the mercy of the Name is similar to a subordinate who is offensive to his vastly wealthy and capable master (the Holy Name). He is denied proper care, and is treated indifferently by the master. As a result that person comes to suffer poverty and distresses of all sorts. It should be known that a master neglects a servant who is offensive and no one else is capable of helping him. If the offending servant again puts himself at the beck and call of his master, the master gradually shows mercy, and that person's sufferings are step by step eliminated. In the same way, the offending devotee will at first suffer some miseries. As he performs sincere service to the devotees, the scriptures, and spiritual master, the Name will again gradually manifest mercy and gradually eliminate his evil tendencies. Thus one cannot argue against the gradual elimination of anartha.

In other words, repeatedly hearing and chanting the Lord's name should give prema, serving the sacred tirthas should bestow perfection, tasting repeatedly the ghee, milk and betel prasadam should destroy all desires for sense enjoyment. So what are the grave offenses which cancel these results and cause all these spiritually potent activities to appear material? This very startling and unnerving question is being raised. If this is, so does it follow that a person who commits a nama aparadha becomes averse to the Lord and thus cannot even take shelter of guru or perform devotional activities?

This is true. As during a serious fever, losing all taste for food, a person finds it impossible to eat, so a person who commits a serious offense loses scope for hearing, chanting and performing devotional activities. There is no doubt about this. However, if the fever lessens with time, some taste for food develops. Even then, nourishing foods like milk and rice cannot give their full power of nourishment to the person suffering from chronic fever. They bestow some benefit, but cannot relieve him of his wasted condition. An invalid's diet and medicine can, however, with time, restore him to his previous healthy condition. At that time the full potency of normal food can be utilized

by the body. In the same way, after a long period of suffering the effects of aparadha, the intensity reduces somewhat and the devotee develops a little taste. Again the devotee becomes qualified for bhakti. Repeated doses of hearing and chanting the Lord's Name and performance of other devotional processes, gradually everything is revealed in progression.

V. Falldowns after attaining the Lord's association?

From Madhurya Kadambini (these weren't actually falldowns):

"In the case of Chitraketu who had already attained the lotus feet of the Lord, his accidental maha aparadha to Shiva was apparent, not real, for there was no ill effect from his mistake. Both as an associate of the Lord, and assuming the form of a demon (Vritrasura) his wealth of prema was still evident.

"The cause of the apparent offense of Jaya and Vijaya was a manifestation of their personal desire stimulated by prema. The two desired in this way: O Prabhu! O Lord of Lords! O Narayana! You desire to fight but we do not see a suitable opponent for You. All those available are too weak. Though we are strong, we are not inimical to You. Somehow or other, make us inimical to You, and realize Your desire to fight. We, being Your faithful servants, cannot tolerate to see any lack whatever in Your perfection. Diminish Your quality of affection for your devotees and fulfill our prayer."

VI. Do devotees really have to suffer anarthas (from Madhurya Kadambini)?

"One may raise the objection that these stages of extinguishing anarthas do not apply to devotees, quoting hundreds of verses from sastra such as:

*amhah samharad akhilam
sakrd udaya deva sakala lokasya
taranir iva timirajarlamdha
jayati jagat mangalam harer nāma*

"As with the sunrise, all darkness is destroyed, in the same way, with one utterance of the Holy Name all sins are destroyed. All glories to the Holy Name who bestows such auspiciousness on the whole universe! (Shri Shridhar Swami)

*na hi bhagavann aghatitam idam
tvad-darsanān nṛṇāṃ akhila-pāpa-kṣayah
yan-nāma sakṛc chravaṇāt
pukkasō 'pi vimucyate samsārāt*

"My Lord, it is not impossible for one to be immediately freed from all material contamination by seeing You. Not to speak of seeing You personally, merely by hearing the holy name of Your Lordship only once, even caṇḍālas, men of the lowest class, are freed from all material contamination. Under the circumstances, who will not be freed from material contamination simply by seeing You? (SB 6.16.44)

"Or citing Ajāmila's case, where simply by his uttering the Lord's name once in nāmābhāsa, all anarthas, even up to avidya (ignorance, the root cause of material bondage), were removed and he attained the lotus feet of the Lord.

"This is all true. One should have no doubt that the Holy Name has in all cases such inestimable power. However, the Holy Name, being unhappy with offenses committed against it, does not manifest its complete power in the offender. This is indeed the reason sinful tendencies continue in the offender. Still, the servants of death have no power to attack such a person (as in Ajāmila's case).

*sakṛn manah kṛṣṇa-padāravindayor
nivesitam tad-guṇa-rāgi yair iha
na te yamam pāsa-bhṛtas ca tad-bhatān
svapne 'pi pasyanti hi cīrṇa-niṣkṛtāh*

"Although not having fully realized Krishna, persons who have even once surrendered completely unto His lotus feet being somewhat attracted by His name, form, qualities, and pastimes have thus performed the true method of atonement. Even in dreams, such persons do not see Yama or his servants carrying nooses. (SB 6.1.19)

"Though this is true, they have no means of purification other than becoming free from nāma-aparādha. Citing the Padma Purana in the discussion on the ten offenses the Hari Bhakti Vilasa says:

*nāmno balād yasya hi pāpa-buddhir
na vidyate tasya yamair hi suddhih*

"Committing sin on the strength of the Holy Name, one cannot be purified even by practicing the regulations of yoga, etc. for thousands of years. (HBV 1.1.284)

VII. Have I committed any offenses (from Madhurya Kadambini)?

Someone may argue that, I have never committed any offenses. One should not make such statements. Though the offense may not have been done recently, it may have been done in the past, but one can infer the existence of offenses by their effect. The effect of offense is that a person will not manifest any symptoms of prema by performance of nāma kīrtana.

*tad asma-sāram hṛdayam batedam
yad grhyamāṇair hari-nāma-dheyaiḥ
na vikriyetātha yadā vikāro
netre jalam gātra-ruheṣu haṛṣah*

One's heart is certainly steel-framed if, when chanting the Holy Name, there is no change in the heart, tears in the eyes or standing of hairs on the body. (SB 2.3.24)

Anarthas

Seeing the following verse from Bhakti-rasāmṛta-sindhu another doubt arises:

*ke te 'paradha viprendra
namno bhagavatah kṛtaḥ
vinighnanti nṛnam kṛtyam
prakṛtam hyanayanti hi*

Oh foremost of brahmanas, what are the offenses against the Name of the Lord which cancel the results of all one's performances, and lead to a material conception even of transcendental topics? (Bhakti-rasāmṛta-sindhu)

In other words, repeatedly hearing and chanting the Lord's name should give prema, serving the sacred tīrthas should bestow perfection, tasting repeatedly the ghee, milk and betel prasādam should destroy all desires for sense enjoyment. So what are the grave offenses which cancel these results and cause all these spiritually potent activities to appear material? This very startling and unnerving question is being raised. If this is, so does it follow that a person who commits a nāma-aparādha becomes averse to the Lord and thus cannot even take shelter of guru or perform devotional activities?

This is true. As during a serious fever, losing all taste for food, a person finds it impossible to eat, so a person who commits a serious offense loses scope for hearing, chanting and performing devotional activities. There is no doubt about this. However, if the fever lessens with time, some taste for food develops. Even then, nourishing foods like milk and rice cannot give their full power of nourishment to the person suffering from chronic fever. They bestow some benefit, but cannot relieve him of his wasted condition. An invalid's diet and medicine can, however, with time, restore him to his previous healthy condition. At that time the full potency of normal food can be utilized by the body. In the same way, after a long period of suffering the effects of aparādha, the intensity reduces somewhat and the devotee develops a little taste. Again the devotee becomes qualified for bhakti. By repeated doses of hearing and chanting the Lord's Name and performance of other devotional processes, gradually everything is revealed in progression. The saints have described this progression as follows:

*ādau sraddhā tatah sādhu-
sango 'tha bhajana-kriyā
tato 'nārtha-nivṛtṭih syāt
tato niṣṭhā ruciḥ tatah*

*athāsaktis tato bhāvas
tatah premābhyudāñcati
sādhakānām ayam premṇah
prādurbhāve bhavet kramah*

Starting with faith, followed by association, bhajana kriyā, anārtha-nivṛtti, niṣṭha, ruci, āsakti, bhāva and prema. (Bhakti-rasāmṛta-sindhu 1.4.15-16)

Some not only suppose the presence nāma-aparādha due to the absence of symptoms of prema and traces of sinful activity in devotees who are practicing the devotional processes such as kīrtana. But they also suppose the absence of destruction of the reactions of previous karma (prārabdha) by observing the presence of ordinary material distresses. However, Ajāmila named his son Narayana and called that name many times every day in what has been ascertained to be in an inoffensive manner. Still, he did not manifest the symptoms of prema, moreover, he was also inclined to sinful relation with a prostitute. Yudhisthira had achieved the association of the Supreme Lord Himself and was thus certainly free from past karmic reactions. Still, he had to suffer many apparently ordinary material miseries. As a tree bears fruit only in the proper season, the Holy Name, though pleased with an offenseless person, will reveal its mercy to him only in due time. For the devotee, accumulated sins committed due to previous bad habits have no effect like the bite of a serpent without his poison fangs. The sickness, lamentation and other sufferings undergone by devotees are not the reactions to sins in previous life (prārabdha). The Lord Himself has said:

*yasyāham anugrṇāmi
hariṣye tad-dhanam sanaih
tato 'dhanam tyajanty asya
svajanā duhkha-dukhhitam*

Gradually, I take away all the wealth of the person whom I favor. Being penniless and most miserable, he is rejected by his family and relatives. (SB 10.88.8)

nirdhanatva maha rogo mad anugraha laksanam

The person without the severe malady of material possessions is the object of My mercy.

Thus, the masterful Lord, who always attends to the welfare of His devotee, with the plan to increase the devotee's humility and longing for the Lord, bestows on him all sorts of suffering as His mercy. Having no results due from previous acts, he cannot be said to be suffering the effect of sinful actions from previous lives.

VIII. VIII. Anarthas just before Nistha:

Nistha mean to be endowed with the quality of steadiness or non fluctuation. Though a person tries for steadiness every day while anarthas are still present, he will not attain steadiness.

The absence of these anarthas indicates the level of nistha:

A. Laya

ॐ The tendency to sleep during *kīrtana*, *śravaṇa* and *smaraṇa* (*japa*), in order of increasing tendency.

B. Vikṣepa

ॐ Distraction toward mundane topics while performing service (i.e., gossiping while doing *japa*).

C. Apratipatti

ॐ The occasional inability to perform kirtana, etc. in spite of the absence of laya or vikṣepa.

D. Kashaya

ॐ The tendency to indulge in anger, greed, pride, etc due to past bad habit.

E. Rasasvada

ॐ Inability to absorb the mind in *kīrtana* if one gets the opportunity for material sense pleasure.

IX. Cleansing the heart (CC 3.20.11-15)

*nāma-sankīrtana haite sarvānārtha-nāśa
sarva-subhodaya, kṛṣṇa-premera ullāsa*

“Simply by chanting the holy name of Lord Kṛṣṇa, one can be freed from all undesirable habits. This is the means of awakening all good fortune and initiating the flow of waves of love for Kṛṣṇa.

*ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam
sreyah-kairava-candrikā-vitarāṇam vidyā-vadhu-jīvanam
ānandāmbudhi-varḍhanam prati-padam puṇāmṛtāśvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-sankīrtanam*

“Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa, which can cleanse the mirror of the heart and stop the miseries of the blazing fire of material existence. That chanting is the waxing moon that spreads the white lotus of good fortune for all living entities. It is the life and soul of all education. The chanting of the holy name of Kṛṣṇa expands the blissful ocean of transcendental life. It gives a cooling effect to everyone and enables one to taste full nectar at every step.’

*sankīrtana haite pāpa-samsāra-nāśana
citta-suddhi, sarva-bhakti-sādhana-udgama*

“By performing congregational chanting of the Hare Kṛṣṇa mantra, one can destroy the sinful condition of material existence, purify the unclean heart and awaken all varieties of devotional service.

kṛṣṇa-premodgama, premāmṛta-āśvādana

“The result of chanting is that one awakens his love for Kṛṣṇa and tastes transcendental bliss. Ultimately, one attains the association of Kṛṣṇa and engages in His devotional service, as if immersing himself in a great ocean of love.”

X. The Divine and Demoniac

A. Divine qualities

These transcendental qualities, O son of Bharata, belong to godly men endowed with divine nature.

- ॐ Fearlessness
- ॐ Purification of one's existence
- ॐ Cultivation of spiritual knowledge
- ॐ Charity; self-control
- ॐ Performance of sacrifice
- ॐ Study of the Vedas
- ॐ Austerity
- ॐ simplicity
- ॐ Nonviolence
- ॐ Truthfulness
- ॐ Freedom from anger
- ॐ Renunciation
- ॐ Tranquility
- ॐ Aversion to faultfinding
- ॐ Compassion for all living entities
- ॐ Freedom from covetousness
- ॐ Gentleness
- ॐ Modesty
- ॐ Steady determination
- ॐ Vigor
- ॐ Forgiveness
- ॐ Fortitude
- ॐ Cleanliness
- ॐ Freedom from envy and from the passion for honor

B. Demoniac qualities

These qualities belong to those of demoniac nature, O son of Pṛthā

ॐ Pride

ॐ Arrogance

ॐ Conceit

ॐ Anger

ॐ Harshness

ॐ Ignorance

ॐ Those who are demoniac do not know what is to be done and what is not to be done.

ॐ Neither cleanliness nor proper behavior nor truth is found in them.

ॐ They say that this world is unreal, with no foundation, no God in control.

ॐ They say it is produced of sex desire and has no cause other than lust.

ॐ Following such conclusions, the demoniac, who are lost to themselves and who have no intelligence, engage in unbeneficial, horrible works meant to destroy the world.

ॐ Taking shelter of insatiable lust and absorbed in the conceit of pride and false prestige, the demoniac, thus illusioned, are always sworn to unclean work, attracted by the impermanent.

ॐ They believe that to gratify the senses is the prime necessity of human civilization. Thus until the end of life their anxiety is immeasurable.

ॐ Bound by a network of hundreds of thousands of desires and absorbed in lust and anger, they secure money by illegal means for sense gratification.

ॐ

ॐ The demoniac person thinks:

ॐ "So much wealth do I have today, and I will gain more according to my schemes.

ॐ So much is mine now, and it will increase in the future, more and more.

ॐ He is my enemy, and I have killed him, and my other enemies will also be killed.

ॐ I am the lord of everything.

ॐ I am the enjoyer.

ॐ I am perfect, powerful and happy.

ॐ I am the richest man, surrounded by aristocratic relatives.

ॐ There is none so powerful and happy as I am.

ॐ I shall perform sacrifices, I shall give some charity, and thus I shall rejoice."

ॐ In this way, such persons are deluded by ignorance.

ॐ

- ॐ Thus perplexed by various anxieties and bound by a network of illusions, they become too strongly attached to sense enjoyment and fall down into hell.
- ॐ Self-complacent and always impudent, deluded by wealth and false prestige, they sometimes proudly perform sacrifices in name only, without following any rules or regulations.
- ॐ Bewildered by false ego, strength, pride, lust and anger, the demons become envious of the Supreme Personality of Godhead, who is situated in their own bodies and in the bodies of others, and blaspheme against the real religion.

The six dead sons of Devaki were personifications of *kāma*, *krodha*, *lobha*, *moha*, *mada*, and *mātsarya*. They were killed by Kamsa. This symbolizes the need to be rid of these 6 bad qualities before Kṛṣṇa can enter the heart.

"Symbolically, mother Devakī's constant fear of Kamsa was purifying her. A pure devotee should always fear material association, and in this way all the asuras of material association will be killed, as the ṣad-garbhāsuras were killed by Kamsa. It is said that from the mind, Marīci appears. In other words, Marīci is an incarnation of the mind. Marīci has six sons: Kāma, Krodha, Lobha, Moha, Mada and Mātsarya (lust, anger, greed, illusion, madness and envy). The Supreme Personality of Godhead appears in pure devotional service. This is confirmed in the Vedas: *bhaktir evainam darsayati*. Only bhakti can bring one in contact with the Supreme Personality of Godhead. The Supreme Personality of Godhead appeared from the womb of Devakī, and therefore Devakī symbolically represents bhakti, and Kamsa symbolically represents material fear. When a pure devotee always fears material association, his real position of bhakti is manifested, and he naturally becomes uninterested in material enjoyment. When the six sons of Marīci are killed by such fear and one is freed from material contamination, within the womb of bhakti the Supreme Personality of Godhead appears. Thus the seventh pregnancy of Devakī signifies the appearance of the Supreme Personality of Godhead. After the six sons Kāma, Krodha, Lobha, Moha, Mada and Mātsarya are killed, the Seṣa incarnation creates a suitable situation for the appearance of the Supreme Personality of Godhead. In other words, when one awakens his natural Kṛṣṇa consciousness, Lord Kṛṣṇa appears. This is the explanation given by Śrīla Visvanātha Cakravartī Thākura." [SB 10.2.9, purport]

I. The history

A. Brahmā's bewilderment

*vācam duhitaram tanvīm
svayambhur haratīm manah
akāmām cakame kṣattah
sa-kāma iti nah srutam*

O Vidura, we have heard that Brahmā had a daughter named Vāk who was born from his body and who attracted his mind toward sex, although she was not sexually inclined towards him.

Balavān indriya-grāmo vidvāmsam api karṣati (Bhāg. 9.19.17). It is said that the senses are so mad and strong that they can bewilder even the most sensible and learned man. Therefore it is advised that one should not indulge in living alone even with one's mother, sister or daughter. *Vidvāmsam api karṣati* means that even the most learned also become victims of the sensuous urge. Maitreya hesitated to state this anomaly on the part of Brahmā, who was sexually inclined to his own daughter, but still he mentioned it because sometimes it so happens, and the living example is Brahmā himself, although he is the primeval living being and the most learned within the whole universe. If Brahmā could be a victim of the sexual urge, then what of others, who are

prone to so many mundane frailties? This extraordinary immortality on the part of Brahmā was heard to have occurred in some particular *kalpa*, but it could not have happened in the *kalpa* in which Brahmā heard directly from the Lord the four essential verses of *Srīmad-Bhāgavatam* because the Lord blessed Brahmā, after giving him lessons on the *Bhāgavatam*, that he would never be bewildered in any *kalpa* whatsoever. This indicates that before the hearing of *Srīmad-Bhāgavatam* he might have fallen a victim to such sensuality, but after hearing *Srīmad-Bhāgavatam* directly from the Lord, there was no possibility of such failures.

One should, however, take serious note of this incident. The human being is a social animal, and his unrestricted mixing with the fair sex leads to downfall. Such social freedom of man and woman, especially among the younger section, is certainly a great stumbling block on the path of spiritual progress. Material bondage is due only to sexual bondage, and therefore unrestricted association of man and woman is surely a great impediment. Maitreya cited this example on the part of Brahmā just to bring to our notice this great danger.

*tam adharme kṛta-matim
vilokya pitaram sutāh
marīci-mukhyā munayo
visrambhāt pratyabodhayān*

Thus, finding their father so deluded in an act of immorality, the sages headed by Marīci, all sons of Brahmā, spoke as follows with great respect.

The sages like Marīci were not in the wrong in submitting their protests against the acts of their great father. They knew very well that even though their father committed a mistake, there must have been some great purpose behind the show, otherwise such a great personality could not have committed such a mistake. It might be that Brahmā wanted to warn his subordinates about human frailties in their dealings with women. This is always very dangerous for persons who are on the path of self-realization. Therefore, great personalities like Brahmā, even when in the wrong, should not be neglected, nor could the great sages headed by Marīci show any disrespect because of his extraordinary behavior. [SB 3.12.28-29]

B. The prayers by Marīci and other sons of Brahmā

*naitat purvaih kṛtam tvad ye
na kariṣyanti cāpare
yas tvam duhitaram gaccher
anigrhyāṅgajam prabhuh*

O father, this performance in which you are endeavoring to complicate yourself was never attempted by any other Brahmā, nor by anyone else, nor by you in previous kalpas, nor will anyone dare to attempt it in the future. You are the supreme being in the universe, so how is it that you want to have sex with your daughter and cannot control your desire?

*tejīyasām api hy etan
na suslokyam jagad-guro
yad-ṛttam anuṭiṣṭhan vai
lokaḥ kṣemāya kalpate*

Even though you are the most powerful being, this act does not suit you because your character is followed for spiritual improvement by people in general.

*tasmai namo bhagavate
ya idam svena rociṣā
ātma-stham vyañjayām āsa
sa dharmam pātum arhati*

Let us offer our respectful obeisances unto the Personality of Godhead, who, by His own effulgence, while situated in Himself, has manifested this cosmos. May He also protect religion for all goodness.

*sa ittham gr̥ṇataḥ putrān
puro dṛṣtvā prajāpatīn
prajāpati-patis tanvam
tatyāja vr̥dītas tadā
tām diśo jagṛhur ghorām
nīhāram yad vidus tamah*

The father of all Prajāpatis, Brahmā, thus seeing all his Prajāpati sons speaking in that way, became very much ashamed and at once gave up the body he had accepted. Later that body appeared in all directions as the dangerous fog in darkness. [SB 3.12.30-33]

C. The sons of Marici cursed

" After Lord Kṛṣṇa heard the prayers of Bali Mahārāja, He spoke as follows: 'My dear King of the demons, in the millennium of Svāyambhuva Manu, the Prajāpati known as Marīci begot six sons, all demigods, in the womb of his wife, Ur̥ṇā. Once upon a time, Lord Brahmā became captivated by the beauty of his daughter and was following her, impelled by sex desire. At that time, these six demigods looked at the action of Lord Brahmā with abhorrence. This criticism of Brahma's action by the demigods constituted a great offense on their part, and for this reason they were condemned to take birth as the sons of the demon Hiraṇyakasipu. These sons of Hiraṇyakasipu were thereafter put in the womb of mother Devakī, and as soon as they took their birth Kamsa killed them one after another. My dear King of the demons, mother Devakī is very anxious to see these six dead sons again, and she is very much aggrieved on account of their early death at the hand of Kamsa. I know that all of them are living with you. I have decided to take them with Me to pacify My mother, Devakī. After seeing My mother, all six of these conditioned souls will be liberated, and thus in great pleasure they will be transferred to their original planet. The names of these six conditioned souls are as follows: Smara, Udgītha, Pariṣvanga, Patanga, Kṣudrabhṛt and Ghṛṇī. They will be reinstated in their former position as demigods.'" [KB 85]

*srī-bhagavān uvāca
āsan marīceḥ ṣaṭ putrā
ur̥ṇāyām prathame 'ntare
devāḥ kam jahasur vīkṣya
sutam yabhitum udyatam*

The Supreme Lord said: During the age of the first Manu, the sage Marīci had six sons by his wife Urnā. They were all exalted demigods, but once they laughed at Lord Brahmā when they saw him preparing to have sex with his own daughter.

*tenāsuriṁ agan yonim
adhunāvadya-karmaṇā
hiraṇyakasipor jātā
nītās te yoga-māyayā*

*devakyā udare jātā
rājan kamsa-vihimsitāh
sā tāt socaty ātmajān svāms
ta ime 'dhyāsate 'ntike*

Because of that improper act, they immediately entered a demoniac form of life, and thus they took birth as sons of Hiraṇyakasipu. The goddess Yogamāyā then took them away from Hiraṇyakasipu, and they were born again from Devakī's womb. After this, O King, Kamsa murdered them. Devakī still laments for them, thinking of them as her sons. These same sons of Marīci are now living here with you.

Acāryas Srīdhara Svāmī and Visvanātha Cakravartī explain that after taking Marīci's six sons from Hiraṇyakasipu, Lord Kṛṣṇa's Yogamāyā first made them pass through one more life as children of another great demon, Kālanemi, and then she finally transferred them to the womb of Devakī. [SB 10.85.47-49]

D. Again cursed

Formerly an asura named Kālanemi had six sons, named Hamsa, Suvikrama, Krātha, Damana, Ripurmardana and Krodhahantā. They were known as the śad-garbhas, or six garbhas, and they were all equally powerful and expert in military affairs. These śad-garbhas gave up the association of Hiraṇyakasipu, their grandfather, and underwent great austerities to satisfy Lord Brahmā, who, upon being satisfied, agreed to give them whatever benediction they might desire. When asked by Lord Brahmā to state what they wanted, the śad-garbhas replied, "Dear Lord Brahmā, if you want to give us a benediction, give us the blessing that we will not be killed by any demigod, mahā-roga, Yakṣa, Gandharva-pati, Siddha, Cāraṇa or human being, nor by great sages who are perfect in their penances and austerities." Brahmā understood their purpose and fulfilled their desire. But when Hiraṇyakasipu came to know of these events, he was very angry at his grandsons. "You have given up my association and have gone to worship Lord Brahmā," he said, "and therefore I no longer have any affection for you. You have tried to save yourselves from the hands of the demigods, but I curse you in this way: Your father will take birth as Kamsa and kill all of you because you will take birth as sons of Devakī." Because of this curse, the grandsons of Hiraṇyakasipu had to take birth from the womb of Devakī and be killed by Kamsa, although he was previously their father. This description is mentioned in the Hari-vamśa, Viṣṇu-parva, Second Chapter. According to the comments of the Vaiṣṇava-toṣaṇī, the son of Devakī known as Kīrtimān was the third incarnation. In his first incarnation he was known as Smara and was the son

of Marīci, and later he became the son of Kālanemi. This is mentioned in the histories. [SB 10.1.69, purport]

II. Symbolism

The six dead sons of Devaki were personifications of *kāma*, *krodha*, *lobha*, *moha*, *mada*, and *mātsarya*. They were killed by Kamsa. This symbolizes the need to be rid of these 6 bad qualities before Kṛṣṇa can enter the heart.

"Symbolically, mother Devakī's constant fear of Kamsa was purifying her. A pure devotee should always fear material association, and in this way all the asuras of material association will be killed, as the śad-garbhāsuras were killed by Kamsa. It is said that from the mind, Marīci appears. In other words, Marīci is an incarnation of the mind. Marīci has six sons: Kāma, Krodha, Lobha, Moha, Mada and Mātsarya (lust, anger, greed, illusion, madness and envy). The Supreme Personality of Godhead appears in pure devotional service. This is confirmed in the Vedas: bhaktir evainam darsayati. Only bhakti can bring one in contact with the Supreme Personality of Godhead. The Supreme Personality of Godhead appeared from the womb of Devakī, and therefore Devakī symbolically represents bhakti, and Kamsa symbolically represents material fear. When a pure devotee always fears material association, his real position of bhakti is manifested, and he naturally becomes uninterested in material enjoyment. When the six sons of Marīci are killed by such fear and one is freed from material contamination, within the womb of bhakti the Supreme Personality of Godhead appears. Thus the seventh pregnancy of Devakī signifies the appearance of the Supreme Personality of Godhead. After the six sons Kāma, Krodha, Lobha, Moha, Mada and Mātsarya are killed, the Seṣa incarnation creates a suitable situation for the appearance of the Supreme Personality of Godhead. In other words, when one awakens his natural Kṛṣṇa consciousness, Lord Kṛṣṇa appears. This is the explanation given by Śrīla Visvanātha Cakravartī Thākura." [SB 10.2.9, purport]

III. Summary

A. Literally

1. Brahma becomes bewildered and chases Vak.
2. Marīci and the other sons of Brahma respectfully reproach their father and encourage him to rectify his behavior.
3. However, Marīci's six sons were disrespectful (by laughing) and were thus cursed to take birth as demons.
4. In their next lives, therefore, they took birth as grandsons of Hiranyakasipu (i.e., Kālanemi was Prāhlada sibling).
5. These six sons gave up the association of their demoniac grandfather and began to worship Lord Brahma. (Some sort of atonement for their offenses? Were they influenced by Prāhlada?)
6. Hiranyakasipu became irate and cursed them that in their next lives their father would incarnate as Kamsa and kill them.

B. Figuratively

1. Marīci represents the mind
2. Devakī represents Bhakti.
3. Kamsa represents material fear
4. Kāma, krodha... are progeny of the mind (Marīci)
5. These products of the mind need to be killed (purified) in order for the Lord to appear.
6. They are killed when fear becomes of material association

I. Pastlife

A. Brahmā-vaivarta Purāna

- ॐ In her last life Putanā was Ratnamāla, the younger sister(daughter according to Garga Samhita) of Bali Mahārāja.
- ॐ At the time when Bali was visited by Lord Vamanadeva she also witnessed His arrival.
- ॐ As soon as Ratnamala had set her eye on the Lord, she desired that He might become her son wishing to suckle Him out of maternal affection.
- ॐ The Supreme Lord, feeling obliged to her father, His pure devotee, and understanding her heart, addressed Ratnamala, promising that whatever desire she was cherishing at that moment would be fulfilled.
- ॐ However, when Ratnamala saw, how Lord Vamanadeva tricked her father and tied him up like a vagabond she became angry and bitter.
- ॐ Looking at the Lord she thought maliciously: "If you become my son then not only will I feed you, I will kill you!"
- ॐ According to the original benediction that Lord Vamanadeva had offered, Ratnamala would have the opportunity to suckle Him as her child.
- ॐ However, because her sentiments had now swung so violently to the opposite extreme, by exercise of His unlimited intelligence, Lord Vamanadeva ingeniously supplied the solution, by smoothly incorporating the suitable reactions to both diverse desires in a single event.

B. From Garga Samhita

- ॐ Seeing the form of Lord Vāmana in Bali Mahārāja's yajña, Bali's daughter Ratnamālā felt for the Lord (a mother's) love for her son.
- ॐ (She thought:) If I had a son like Him, then I would give that gloriously smiling son the milk from my breast to drink. In that way my heart would become happy.
- ॐ "May your desire be fulfilled."
- ॐ In this way the Personality of Godhead, Lord Vāmana, gave a blessing in his heart to the daughter of His great devotee Bali Mahārāja.

C. A special consideration on the descendants of Prāhlada Mahārāja

- ॐ When Lord Nrsimha killed Hiranyakasipu, He guaranteed Prahalad Maharaja that He would never again personally kill any member of succeeding generations in Prahlada's dynasty.
- ॐ This promise also extended to cover family members in their next lives as well.

- ॐ An example of how Kṛṣṇa went to special lengths to avoid breaking His promise to Prahlaḍa may be found in the life of Sahasika, one of the sons of Balī Maharaja, who is the grandson of Prahlaḍa Maharaja.
- ॐ In his next life, Sahasika became the Dhenukasura demon in Kṛṣṇa-līlā. Instead of killing him directly Kṛṣṇa allowed Balarama to instead.

At this point the question may be raised if Kṛṣṇa would not kill Dhenuka personally then why did he kill Putana, Dhenuka's sister, Himself?

According to the scripture we find that because Putana was female she did not officially qualify as a member of her great grandfather's dynasty, and for this reason was eligible to be killed by Lord Kṛṣṇa Himself.

II. Special Nectar from Brahmā-vaivarta Purāṇa

- ॐ Putanā was the sister of Kamsa. She had been given her mystic powers by Durvasa Muni.
- ॐ When she entered the village she said she was the wife of a Mathura brāhmaṇa.
- ॐ When Lord Kṛṣṇa killed her a great chariot came to take her to Goloka Vṛndāvana.
- ॐ It had 100 wheels and was totally jewel-encrusted. It had 10,000 camaras on it and 10,000 mirrors.
- ॐ According to Śrīla Prabhupāda she was the older sister of Aghāsura. She was also the sister of Bakāsura.

III. Setting the scene

A. Sad garbhasura and Balarama

- ॐ Kamsa killed the six dead sons representing lust, anger, greed, illusion, madness and envy
- ॐ Balarama then appears in Devakī's womb and is then transferred to Rohini's
- ॐ Balarama, the original guru, comes to purify the heart for K's appearance

B. K's appearance

C. Kamsa's atrocities

- ॐ Kamsa basically defeats all the demons that appear in KB and forces them to submit to him.

D. Meeting of NM and Vasudeva

- ॐ NM goes to Mathura to pay taxes to Kamsa

- ॐ Meets Vasudeva
- ॐ Vasudeva inquires about K's welfare
- ॐ NM explains how everyone is satisfied
- ॐ V explains how Kamsa had killed all of Devaki's children and he would probably seek out K
- ॐ Therefore NM should return to V as soon as possible
- ॐ NM takes leave of Vasudeva and returns

IV. The Pastime

Kamsa sends Putana

- ॐ After consulting with his demoniac ministers, Kamsa instructed a witch named Putana, who knew the black art of killing small children by ghastly sinful methods, to kill all kinds of children in the cities, villages and pasturing grounds.
- ॐ Putana entered the county of Gokula, the residential quarter of Nanda Maharaja, without permission.
- ॐ Dressing herself just like a beautiful woman, she entered the house of mother Yasoda.
- ॐ She appeared very beautiful with raised hips, nicely swollen breasts, earrings, and flowers in her hair.
- ॐ She looked especially beautiful on account of her thin waist.
- ॐ Putana had disguised herself as the most beautiful woman in the three worlds.
- ॐ She assumed the form of a 16 year old girl
- ॐ She was glancing at everyone with very attractive looks and smiling face, and all the residents of Vrndavana were captivated.
- ॐ No gopa or gopi stopped Putana, whose beauty seemed to eclipse the demigoddesses Sacī, Sarasvatī, Lakṣmī, Rambhā, and Rati
- ॐ
- ॐ The Vrajabasis openly mocked the famous society girls of heaven:
- ॐ "O Urvasi you are the best among heavenly damsels, but in the presence of this woman you are no more than a beggar
- ॐ "O Alambuse, there is no use of maintaining the high bamboos of your pride anymore
- ॐ "Bambhe, you will soon become the consort of a frog
- ॐ "Ghitachi, your fame, which can be compared to a line of melted butter, is now as valuable as a crematorium covered by water.
- ॐ "O Menaka, now everyone laughs at you
- ॐ O Prabhoche, a river has just washed away your beauty

Description is
mainly from Ananda
Vrndavana Campu,
with some parts
from Krishna Book
and Garga Samhita

- ॐ O Citralekhe, you captivation g form now appear like lines in a paint
- ॐ O Tilottame, you fame has dwindled
- ॐ
- ॐ Everyone wondered about the identity of P
- ॐ Is she the presiding demigoddess of Vrn?
- ॐ Is she the goddess of fortune? [\[Also in KB\]](#)
- ॐ Is she a creeper of lightning appearing without a cloud?
- ॐ Is she a friend of the kumuda flowers blossoming under the moon?
- ॐ The innocent cowherd women thought that she was a goddess of fortune appearing in Vrndavana with a lotus flower in her hand.
- ॐ They wondered if she was the goddess Bhagavati Gauri?
- ॐ Or is she the presiding deity of the material elements (Durga)?
- ॐ Is she the consort of Indra?
- ॐ The queen of Varuna?
- ॐ The consort of Agnideva?
- ॐ Has she appeared to give affection to my son?
- ॐ Yasoda wondered: "Am I K's mother or is she?"
- ॐ
- ॐ It seemed to them that she had personally come to see Krsna, who is her husband.
- ॐ Because of her exquisite beauty, no one checked her movement, and therefore she freely entered the house of Nanda Maharaja.
- ॐ Putana, found baby Krsna lying on a small bed, and she could at once perceive that the baby was hiding His unparalleled potencies.
- ॐ Putana thought, "This child is so powerful that He can destroy the whole universe immediately."
- ॐ
- ॐ Krsna showed the nature of a small baby and closed His eyes, as if to avoid the face of Putana.
- ॐ This closing of the eyes is interpreted and studied in different ways by the devotees.
1. Some say that Krsna closed His eyes because He did not like to see the face of Putana, who had killed so many children and who had now come to kill Him.
 2. Others say that something extraordinary was being dictated to her, and in order to give her assurance, Krsna closed His eyes so that she would not be frightened.

Description is an amalgamation of those found in Srimad Bhagavatam (Krishna Book), Garga Samhita, and Ananda Vrndavana Campu

3. And yet others interpret in this way: Kṛṣṇa appeared to kill the demons and give protection to the devotees, as it is stated in the *Bhagavad-gītā*: *paritrāṇaya sādhuṇaṁ vinasaya ca duṣkṛtaṁ*. The first demon to be killed was a woman. According to Vedic rules, the killing of a woman, a *brahmana*, cows or, of a child is forbidden. Kṛṣṇa was obliged to kill the demon Putana, and because the killing of a woman is forbidden according to Vedic Sastra, He could not help but close His eyes.
4. Another interpretation is that Kṛṣṇa closed His eyes because He simply took Putana to be His nurse. Putana came to Kṛṣṇa just to offer her breast for the Lord to suck. Kṛṣṇa is so merciful that even though He knew Putana was there to kill Him, He took her as His nurse or mother.

Putana's death

- ॐ When Putana was taking baby Kṛṣṇa on her lap, both Yasoda and Rohini were present, but they did not forbid her because she was so beautifully dressed and because she showed motherly affection towards Kṛṣṇa.
- ॐ P puts K on lap
- ॐ K immediately accepts P as his mother
- ॐ Yasoda and Rohini look on with motherly affection
- ॐ P pushes K into breast
- ॐ She was hoping that as soon as He would suck her breast, He would die.
- ॐ But baby Kṛṣṇa very quickly took the nipple in anger. He sucked the milk-poison along with the life air of the demon.
- ॐ In other words, Kṛṣṇa simultaneously sucked the milk from her breast and killed her by sucking out her life. Kṛṣṇa is so merciful that because the demon Putana came to offer her breast-milk to Him, He fulfilled her desire and accepted her activity as motherly. But to stop her from further nefarious activities, He immediately killed her.
- ॐ
- ॐ "Oh child, leave me, leave me!"
- ॐ She ran outside bringing K with her
- ॐ She was crying loudly and perspiring, and her whole body became wet.
- ॐ As she died, screaming, the earth shook violently (tremendous vibration)
- ॐ People thought that thunderbolts were falling.
- ॐ She opened her fierce mouth and spread her arms and legs all over.
- ॐ Her fallen body extended up to twelve miles and smashed all the trees to pieces,
- ॐ Including mango trees in Kamsa's garden
- ॐ
- ॐ Everyone was struck with wonder upon seeing this gigantic body.
- ॐ Her teeth appeared just like ploughed roads

- ॐ Nostrils appeared just like mountain caves
- ॐ Her breasts appeared like small hills
- ॐ Hair was a vast reddish bush.
- ॐ Her eye sockets appeared like blind wells,
- ॐ Her two thighs appeared like two banks of a river;
- ॐ Her two hands appeared like two strongly constructed bridges,
- ॐ Her abdomen seemed like a dried-up lake.

Mother Yasoda's lamentation

- ॐ The affection P had shown K stunned Yasoda
- ॐ Because she couldn't see her son she cried: "What has happened to my son? Where is he?"
- ॐ Y faints
- ॐ The elderly gopis tried to revive Yasoda.
- ॐ Y cries out:
- ॐ Seeing that the my son is more beautiful than a blue lotus, the heavenly damsels kidnapped him
- ॐ Considering my son to be a priceless blue sapphire, the Nagapatnis took him to adorn their foreheads
- ॐ Thinking him to be a fragrant flower of the tamala tree, the son Gandharvas abducted him.
- ॐ Seeing my son as the personification of perfection, have the yoginis snatched him to help achieve so siddhis?
- ॐ Mistaking my son for the moon has Siva put him in his matted locks?
- ॐ Are the activities of this wicked lady the results of my own bad karma?
- ॐ Or is it just a freak act of destiny?
- ॐ Consider me unworthy now that my son has gone to another mother
- ॐ Y then falls and loses consciousness
- ॐ
- ॐ When Y hears that K has been found she cries out:
- ॐ Has someone kidnapped my son?
- ॐ Where can I find him?
- ॐ As she stumbled forward, her hair came undone and dress became covered in dirt
- ॐ Although the gopas tried to restrain her, she wailed and struck her breasts.
- ॐ
- ॐ The gopis ran frantically in all directions crying:

Description is
mainly from Ananda
Vrindavana Campu,
with some parts
from Krishna Book
and Garga Samhita

- ॐ Has a mountain peak, without being driven by a high wind, suddenly smashed down in Vrndavan?
- ॐ Is it the deadly womb of the earth?
- ॐ Is is some melted flesh fallen from the sky?
- ॐ Is it a heap of bones collected from the ten directions?
- ॐ Is it the body of a demon?

Kṛṣṇa is still alive

- ॐ Out of compassion for his relatives, K climbs up on P's breast so he can be seen.
- ॐ The gopis cried out: Although she came to kill K, she has been killed by her offense
- ॐ How fortunate are we
- ॐ We thought he must have been crushed by her fingers and died
- ॐ The gopas climbed up to rescue K
- ॐ
- ॐ The gopis told Y that K had been found
- ॐ Y: are you tricking me?
- ॐ Y did not believe them
- ॐ When they put K in her lap she regained consciousness completely.
- ॐ She was overcome with joy.
- ॐ
- ॐ Mother Yasoda, Rohini, and other elder *gopis* immediately grabbed K from Put's breast, performed the auspicious rituals by taking the tail of a cow and circumambulating His body.
- ॐ The child was completely washed with the urine of a cow, and the dust created by the hooves of the cows was thrown all over His body.
- ॐ This was all just to save little Kṛṣṇa from future inauspicious accidents.
- ॐ After this purificatory process, the *gopis*, headed by mother Yasoda and Rohini, chanted twelve names of Viṣṇu to give Kṛṣṇa's body full protection from all evil influences.
- ॐ They washed their hands and feet and sipped water three times, as is the custom before chanting *mantra*.

Description is an amalgamation of those found in Srimad Bhagavatam (Krishna Book), Garga Samhita and Ananda

Chanting prayers for Kṛṣṇa's protection

- ॐ They chanted as follows:
- ॐ My dear Kṛṣṇa,
- ॐ May the Lord who is known as Maniman protect Your thighs;

Description is found Srimad Bhagavatam (Krishna Book)

- ॐ May Lord Visnu who is known as Yajna; protect Your legs; may Lord Acyuta protect Your arms;
- ॐ May Lord Hayagriva protect Your abdomen;
- ॐ May Lord Kesava protect Your heart;
- ॐ May Lord Visnu protect Your arms;
- ॐ May Lord Urukrama protect Your face;
- ॐ May Lord Isvara protect Your head;
- ॐ May Lord Cakradhara protect Your front;
- ॐ May Lord Gadadhara protect Your back;
- ॐ May Lord Madhusudana who carries a bow in His hand, protect Your eyesight;
- ॐ May Lord Visnu with His conchshell protect Your left side;
- ॐ May the Personality of Godhead Upendra protect You from above,
- ॐ May Lord Tarksya protect You from below the earth;
- ॐ May Lord Haladhara protect You from all sides;
- ॐ May the Personality of Godhead known as Hrsikesa protect all Your senses;
- ॐ May Lord Narayana protect Your breath;
- ॐ May the Lord of Svetadvipa, Narayana, protect Your heart;
- ॐ May Lord Yogesvara protect Your mind; may Lord Prsnigarbha protect Your intelligence,
- ॐ May the Supreme Personality of Godhead protect Your soul. While
- ॐ You are playing, may Lord Govinda protect You from all sides,
- ॐ When You are sleeping, may Lord Madhava protect You from all danger;
- ॐ When You are working, may the Lord of Vaikuntha protect You from falling down;
- ॐ When You are sitting, may the Lord of Vaikuntha give You all protection;
- ॐ While You are eating, may the Lord of all sacrifices give You all protection.
- ॐ May Lord Vaikuṇṭha protect Your neck.
- ॐ May the Lord of Svetadvīpa protect Your ears.
- ॐ May Lord Yajña protect Your nose.
- ॐ May Lord Nṛsimha protect Your two eyes.
- ॐ May Lord Rāma protect Your tongue.
- ॐ May Lord Nara-Nārāyaṇa Rṣi protect Your lips.
- ॐ May the four Kumāras. who are Lord Hari's kalā expansions, protect Your cheeks.
- ॐ May Lord Sveta Varāha protect Your forehead.
- ॐ May Lord Nārada protect the two vines of Your eyebrows.

Description is found
in Garga Samhita

- ॐ May Lord Kapila protect Your chin.
- ॐ May Lord Dattātreya protect Your chest.
- ॐ May Lord Rṣabha protect both Your shoulders.
- ॐ May Lord Matsya protect Your hands.
- ॐ May powerful Lord Pṛthu always protect Your arms.
- ॐ May Lord Kurma protect Your abdomen.
- ॐ May Lord Dhanvantari protect Your navel.
- ॐ May Sṛīmātī Mohinī protect Your private parts.
- ॐ My Lord Vāmana protect Your hips.
- ॐ May Lord Parasurāma protect Your back.
- ॐ May Lord Vyāsa protect Your thighs.
- ॐ May Lord Balarāma protect Your knees.
- ॐ May Lord Buddha protect Your shins.
- ॐ May Lord Kalki, the master of religion, protect Your ankles and feet.
- ॐ The Supreme Personality of Godhead gave this glorious and transcendental Sṛī Kṛṣṇa-kavaca (armor of Lord Kṛṣṇa), which gives all protection, to the demigod Brahmā on the lotus flower of His navel.
- ॐ Then Brahmā gave it to Lord Siva. Lord Siva gave it to Durvāsā Muni.
- ॐ Durvāsā Muni gave it to Sṛī Yasodā in Sṛī Nanda's palace.

Burning Putana's body

- ॐ After this, all the residents of Vraja cut the gigantic body of Putana into pieces and piled it up with wood for burning.
- ॐ When all the limbs of Putana's body were burning, the smoke emanating from the fire created a good aroma, like aguru and sandalwood.
- ॐ This aroma was due to her being killed by Kṛṣṇa. This means that the demon Putana was washed of all her sinful activities and attained a celestial body.
- ॐ When all the inhabitants of Vṛndavana smelled the good aroma from the smoke of the burning Putana, they inquired from each other, "Where is this good flavor coming from?"
- ॐ And while conversing, they came to understand that it was the fumes of the burning Putana.
- ॐ They were very fond of Kṛṣṇa, and as soon as they heard that the demon Putana was killed by Kṛṣṇa, they offered blessings to the little child out of affection.

Description is found
Srimad Bhagavatam
(Krishna Book)

Nanda Maharaja returns

- ॐ After the burning of Putana began NM returned to Vrn
- ॐ His associates inquired: O Vrajaraja, is this a blue veil blowing in the wind and reaching up to touch the feet of a celestial lady?
- ॐ Is it the tips of tall grasses?
- ॐ Or the rays emanating from the jewels on the hoods of the huge serpents from Rasatala trying to pierce the coverings of the universe
- ॐ Is it the running back and forth of the elephants that hold up the four directions?
- ॐ Is it clouds falling on the ground and again rising up to pollute the entire sky?
- ॐ Is it the mood of the goddess earth during her monthly cycle?
- ॐ Or has a dense clod of darkness suddenly speared throughout the universe?
- ॐ
- ॐ As they got closer to P they wondered
- ॐ Where has all this aromatic smoke suddenly come from?
- ॐ Has the fragrance of the earth, expressing its desire to conquer the sky, taken the form of smoke to spread throughout the world?
- ॐ Thus the gopas argued amongst themselves.
- ॐ
- ॐ Disturbed NM wondered: what has happened?
- ॐ The Vrajavasis assembled and told him of Putana's nefarious deeds
- ॐ Nanda Maharaja recalled the prophecy of Vasudeva and considered him a great sage and mystic *yogi*; otherwise, how could he have foretold an incident that happened during his absence from Vrndavana?
- ॐ NM then began to purify his son by bathing him in cow urine and other auspicious substances
- ॐ NM then took up the child on his lap and began to smell His head. In this way, he was quite satisfied that his little child was saved from this great calamity.

Description is mainly from Ananda Vrndavana Campu, with some parts from Krishna Book and Garga Samhita

Description is an amalgamation of those found in Srimad Bhagavatam (Krishna Book), Garga Samhita, and Ananda Vrndavana Campu

V. The play (from Srīla Rupa Gosvāmī's Lalita Mādhava)

- ॐ **Purnamasi:** Child Gargi, listen: As we drink the nectar of the overflowing celestial Ganges of Radha's moonlight smile touching the wave-filled Yamuna of Kṛṣṇa's sidelong glance at the Triveni of Their rendezvous, a flood of pleasant coolness licks away our sufferings and pleases our hearts. Crossing over the seven worlds, now we stand above them all.

- ॐ **Gargi:** O noble lady, you yourself arranged Radha's marriage with Abhimanyu. Why would She desire to meet with Kṛṣṇa?
- ॐ **Paurṇamasi:** Daughter, this marriage is an illusion of Maya. How could the vaijayanti garland of Sri Radha, which was strung with Brahma's sweet nectar and Mount Vindhya's austerity flowers, be placed in the hands of an ordinary man?
- ॐ **Gargi:** What is this "sweet nectar?"
- ॐ **Paurṇamasi:** It is Brahma's words "O Mount Vindhya, to fulfil your desire you will have two daughters that will give you a son-in-law who will defeat Lord Śiva and whose virtues will fill the world with wonder."
- ॐ **Gargi:** Why did Mount Vindhya desire a daughter and not a son?
- ॐ **Paurṇamasi:** He had become the rival of king Himalaya, who is the father of Gaurī and very proud of the opulence of his son-in-law, (Śiva).
- ॐ **Gargi:** He could not tolerate the glory of his own family. In ancient times He tried to defeat Mount Meru. He could not rise again after he bowed down to offer respects to Agastya Muni.
- ॐ **Narrator:** Mount Vindhya grew taller and taller until he challenged even his relative, Mount Meru. Agastya Muni visited Mount Vindhya. The mountain bowed down to offer respects. Agastya asked Mount Vindhya to remain in that position until he returned. Agastya never returned and Vindhya could not raise his head again. In this way Mount Vindhya's pride was humbled.
- ॐ **Paurṇamasi:** Yes. The intelligent are like that.
- ॐ **Gargi:** How did Radha go from Mount Vindhya to Gokula?
- ॐ **Paurṇamasi:** She was taken by Putana, the kidnapper of children.
- ॐ **Gargi:** (with fear) Witches that steal children generally eat their victims. This girl is very fortunate to be saved.
- ॐ **Paurṇamasi:** O daughter, Kamsa ordered her to kill any extraordinary small boys and kidnap any small girls.
- ॐ **Gargi:** Why did the king ask her to do those two things?
- ॐ **Paurṇamasi:** (He was pushed) by the words of Devakī's demigoddess daughter.
- ॐ **Gargi:** What were those words?
- ॐ **Paurṇamasi:** She said to Kamsa: "This same person who in your previous birth severed your head with a cakṛa raised in battle, the same person who the sages know as He whose two lotus feet are worshipped by the demigods, the same person who pleases His loving devotees (by showering them) with oceans of the nectar of bliss, the same person who is the root from which the universe (has sprouted) has now appeared (in this world) at the time of the moon's rising." She said: "Today or the day after, eight sublimely sweet śaktis will appear on this earth. Two sisters, who are like great palaces of beautiful transcendental qualities, will also appear. When He defeats Śiva, Lord Kṛṣṇa, the king of kings, will accept the hand of both the girls (in marriage)."

- ॐ **Gargi:** What happened to the second sister?
- ॐ **Purnamasi:** When Vindhya's chief priest chanted a demon-killing mantra, Putana's heart became struck with fear. As she was hastily flying over Vidarbha province the first of her victims dropped from her and fell into a river's current.
- ॐ **Gargi:** My father (Sandipani Muni) is omniscient. Why then, has he said that, (as a result of) a benediction granted by Durvasa Muni, Srimati Radharani appeared from (King) Vrsabhanu's chest?
- ॐ **Purnamasi:** Requested by Brahma, Lord Hari's yogamaya potency removed these two infant girls from the wombs of the wives of Candrabhanu and Vrsabhanu and placed them in the womb of Vindhya's wife.
- ॐ **Gargi:** (With astonishment) did the two fathers know what happened?
- ॐ **Purnamasi:** Certainly they understood. Why would Durvasa Muni not help them?
- ॐ **Gargi:** How do you know all this?
- ॐ **Purnamasi:** (I learned this) by the mercy of my spiritual master's (Narada's) instructions, which have also made me attached to Radha.
- ॐ **Gargi:** Is it true that when the witch Putana was killed you took Radha from her lap?
- ॐ **Purnamasi:** (I took) not only Radha, but five other girls also.
- ॐ **Gargi:** Who were they?
- ॐ **Purnamasi:** They were 1. Radha's moon-faced friend Lalita, 2. Candravali's beautiful friend Padma, 3. Bhadra, who acts auspiciously, 4. auspicious Saibya, and 5. splendid and cheerful Syama.
- ॐ **Gargi:** How were these girls placed among the gopis?
- ॐ **Purnamasi:** Swiftly and secretly I gave these five infant girls to five gopis in different parts (of Vrndavana). In a secret place I happily gave virtuous Radha to Yasoda's nurse, Mukhara, and said: "O elderly one, here is your son-in-law Vrsabhanu's daughter."
- ॐ **Gargi:** This must be the way Radha's second close friend Visakha, appeared in Gokula (Vrndavana).
- ॐ **Purnamasi:** No. No. Jatila found her floating in the Yamuna.
- ॐ **Gargi:** I did not know that. Who found the Vindhya's first daughter as she was floating in the river's current?
- ॐ **Purnamasi:** Bhismaka.
- ॐ **Gargi:** Alas, the cruelty of fate, who has separated these two sisters.
- ॐ **Purnamasi:** My daughter, fate then re-united them. In this way fate's mercy may be seen.
- ॐ **Gargi:** How did that happen.

- ॐ **Paurṇamasi:** Candravali was the granddaughter of Karala. Jambavan, who lived in the caves of Govardhana Hill and the Vindhya Hills, kidnapped the five-year old Candravali and forcibly took her from Kundina City. He did this on the orders of (the goddess Durga, who was) staying then in the Vindhya Hills.
- ॐ **Narrator:** This goddess Durga is the daughter of Yasoda. After Maharaja Vasudeva brought her back to Mathura and after King Kamsa unsuccessfully tried to kill her, she escaped to the Vindhya Hills.
- ॐ **Gargi:** (aside) I have heard from my father's mouth that although the (gopis) headed by Candrabhanu's daughter Candravali, and the (Dvaraka queens), headed by Bhismaka's daughter, Rukmini, are expansions of the same spiritual potency, nevertheless, their forms are separate and distinct. Now it is said that with the aid of the yogamaya potency, each gopi is identical with a specific queen, and each pair of gopi and queen is a single person in a single form. It must be so. Later I shall perhaps understand it. What can I understand now of these confidential matters? (Openly) It is not that the yogamaya potency forcibly prevented the marriage of Govardhana and the other gopas with Candravali and the other gopis?
- ॐ **Paurṇamasi:** Yes. The gopas simply thought these girls were their wives. In fact, they never even saw each other.
- ॐ **Gargi:** Then it is not at all surprising that these eight girls have such deep love for Lord Kṛṣṇa.
- ॐ **Paurṇamasi:** What to speak of these eight girls, what doe-eyed girl in Gokula did not love Lord Kṛṣṇa?

VI. *The anartha*

- ॐ The guru who is unqualified or is qualified but teaches beyond his own realization.
- ॐ The guru who is qualified but teaches beyond the realization of his disciple
- ॐ The mind

A. *Kṛṣṇa Samhita*

1. Two types of gurus

Persons who are on the path of attachment [i.e., *rāgā*] should avoid the first obstacle, accepting a bogus guru, by discussing Putanā's arrival in Vraja in the guise of a nurse. There are two types of gurus—*antaranga*, or internal, and *bahiranga*, or external.

a) *Antaranga (internal)*

- ॐ The self realized are their own gurus:
The living entity who is situated in samādhi is his own antaranga guru.

ॐ The mind/argumentation is a bad guru:
One who accepts argument as his guru and who learns the process of worship from such a guru is said to have accepted the shelter of a bogus guru. When argument poses as nourishment for the living entities' constitutional duties, this may be compared with Putanā's falsely posing as a nurse.

ॐ All arguments should be engaged in spiritual subject matters:
Worshippers on the path of attachment must immerse all arguments in spiritual subjects and take shelter of samādhi.

b) Bahiranga (external)

ॐ The fit guru knows the path of bhakti and instructs his/her disciples accordingly:
The external guru is he from the science of worship is learned. One who knows the proper path of attachment and who instructs his disciples according to their qualification is a sad-guru, or eternal guru.

ॐ The unfit guru know neither the path nor how to properly engage the disciple:
One who does not know the path of attachment yet instructs his disciples without considering their qualification is a bogus guru and must be given up.

B. Caitanya Sikṣāmṛta

ॐ Putanā represents the fake *guru* who teaches *bhukti* and *mukti* (material enjoyment and liberation).

ॐ Duplicitous false devotees attached to *bhukti* and *mukti* represent Putanā.

ॐ Being merciful to the pure devotees, Kṛṣṇa, as a baby killed Putanā to protect the newly born affection of the devotees for Him.

C. From Professor Sannyal

ॐ The initial obstacle
The first obstacle is one's encounter with the pseudo-guru. The bad guru is no other than the demoness Putanā who offers the suck of her poisoned breast for killing new-born Kṛṣṇa in the purified cognition of the soul. Worshippers who have already obtained admission to the path of loving devotion should ponder on the appearance of Putanā in Braja and be thereby enabled to remove the initial obstacle, viz., the bad spiritual guide.

ॐ The real guru is one who is self-realized
The guru is either the inner or outwardly manifested spiritual guide. The soul in the state of perfect concentration in the absolute samādhi, is the guru of the soul.

ॐ The mind is a pseudo guru:

In other words a person who places himself under the guidance of the reasoning faculty and learns from it the method of worship, thereby gives the direction of himself to the pseudo-guru. The dallings of the empiric assertive rational faculty with the eternal religion by the offer of her support for its furtherance are comparable to the artifices of Putanā.

- ॐ To make spiritual progress we must accept realization, not reason:
Worshippers on the path of loving spiritual devotion owe it to themselves to discard all assertive help of reasoning in the attempt to realize the nature of the summum bonum, and seek instead the exclusive guidance of spiritual concentration.
- ॐ The fit guru knows the path of bhakti and instructs his/her disciples accordingly:
The human being from whom one learns about the substantive nature of worship of Godhead is the outwardly manifested guru. The bona fide guru is the person who after realizing the true nature of the endeavor of loving devotion, instructs the submissive disciple (sishya) regarding the summum bonum, taking into due consideration the specific requirement of the latter.
- ॐ The unfit guru know neither the path nor how to properly engage the disciple:
One who presumes to instruct others without himself realizing the nature of the course of loving devotion, or who, although himself cognizant of the nature of the path of devotion, instructs the disciple regarding the same without due consideration of the aptitude of the latter, is the pseudo-guru. It is necessary by all means to renounce the guidance of such a guru.
- ॐ Premature initiation into siddha pranali also leads to spiritual ruin
... The victims of the pseudo-Guru are liable to fall into this plight by being prematurely initiated into the process of the state of a female confidante engaged in service as of the manjari. Such victims do not realise their misfortune by reason of their mechanical aptitude which is exploited by, the pseudo-Guru to their utter ruin. Those who follow the advice of such a Guru in their worship, quickly fall away from the path of devotion. The amorous mood in such cases can never attain to the depth of the truly spiritual process. But this is never realisable by the parties themselves.

D. Points from the Harmonist

1. Some preliminary words

- ॐ There is a literal meaning to sastra
There is a class of persons who insist on the texts being taken in their literal worldly sense. Much ingenuity has been expended for extracting meanings that may be satisfactory to the empiric judgment of the interpreters working by this literal method. Their argument is not unintelligible. As the revealed literatures

are to be regarded as containing the information of the Absolute the language should be regarded as part and parcel of the meaning of the text.

ॐ However, just by our intellect we can't extract the full understanding.
From this conclusion the literal interpreters jump to the wrong inference that it should be possible for the conditioned soul to ascertain the real meaning of the scriptures by sticking to the lexicographical sense of their actual wordings. This latter part of the argument is inapplicable to the subject which is transcendental. The words possess a double meaning. The lexicographical meaning refers to the entities of this world and is, therefore, inapplicable to the case. The esoteric meaning is not accessible to the gross senses and mind of the conditioned soul. This is the great and insuperable difficulty. The literal interpreters who follow the lexicographical meaning of the words err grievously in overlooking this all-important consideration.

ॐ One must hear from a pure devotee in disciplic succession
The transcendental meaning of the words cannot be conveyed to the senses of the conditioned soul as long as he does not agree to follow the method of submissive listening to the transcendental sound appearing on the lips of the pure devotee. There is a definite line of succession of the bona fide teachers of the truth. The bona fide teacher should be available sooner or later to the real seeker of the Truth.

ॐ Such a pure devotee does not appear to those who are uninterested in Krishna prema.
The bona fide Acharya is not recognizable by the hypocrites and atheists who do not really want to serve Godhead.

ॐ Until one finds a pure devotee one must, through self examination and hearing from saintly persons, rid him/herself of insincerity.
So long therefore, as the bona fide teacher does not manifest his appearance to the pure cognitive essence of the seeker of the Absolute Truth it is necessary for the candidate for spiritual enlightenment to concentrate on self-examination to be able to avoid harboring any lurking traces of insincerity. The words of the sadhu are also available, by his causeless mercy, for bearing the efforts of such candidates, for finding out their own insincerity.

ॐ Without this necessary prerequisite, one may posit incorrect understanding of the absolute truth.
It is by overlooking or deliberately neglecting to undergo this preliminary training for obtaining access to the transcendental meaning of all words that the literal interpretationists who follow the ordinary lexicographical meaning of the words of the scriptures fail to understand the necessity of never deviating from the interpretations offered by the self-realized souls to whom the transcendental meaning of the words is available. Those empiricists who, while following the

lexicographical and syntactical method of the literal interpretationists, do not scruple to read their own meanings into the texts under the impression that the scriptures and the products of the human brain liable to every form of error, and therefore, fit to be corrected by the equally erring caprices of other hypothetical thinkers on the ground of allegations of error that cannot be proved, are disposed to think that the interpretations offered by the Acharya are not scrupulously faithful to the texts and offer allegorical explanations for supporting their own sectarian views.

2. Kamsa (the chief materialist, in the form of "aggressive empiricism") likes to suppress the truth before it has time to develop. He has an innate dislike for anything spiritual.

ॐ Aggressive empiricist would indicate one who is aggressively seeking to established knowledge attained through the senses as the all-in-all.

ॐ The appearance of a personal Absolute Truth is a threat to the empiricists/materialists and therefore takes every measure to kill Him
"Śrī Kṛṣṇa manifest His eternal birth in the pure cognitive essence of the serving soul who is located above all mundane limitations. King Kamsa is the typical aggressive empiricist, ever on the lookout for the appearance of the truth for the purpose of suppressing Him before He has time to develop. This is no exaggeration of the real connotation of the consistent empiric position. The materialist has a natural repugnance for the transcendental.

ॐ The aggressive empiricist (Kamsa) can only accept as truth that which his senses can detect.

ॐ To him, "faith in the incomprehensible (adhokṣaja)" is dogma and hypocrisy.
He is disposed to think that faith in the incomprehensible is the parent of dogmatism and hypocrisy in the guise of religion.

ॐ He also lacks the intelligence to distinguish between the spiritual and material. This could be something like intelligence in the mode of passion (does not know what is to be or not to be done.) This could also be like Māyāvāda philosophy.
He is also equally under the delusion that there is no really dividing line between the material and the spiritual."

3. He is associated with like-minded people, including lexicographers (those who uphold dictionary definitions of subjects that are transcendental to dictionaries), and he engages these lexicographers to put down Kṛṣṇa consciousness at its earliest stage.

- ॐ Therefore He is strengthened in his illusion by the lexicographers.
"He is strengthened in his delusion by the interpretation of scriptures by persons who are like-minded with himself. This includes all the lexicographic interpreters."
- ॐ (Lexicographical means a strict dictionary meaning)
- ॐ This is something like saying: "God is old," and therefore depicting Him to be a very old man.
- ॐ If the lexicographic definition is accepted as the truth regarding religion then people will undoubtedly lose faith. How can you not?
"The lexicographical interpretation is upheld by Kamsa as the real scientific explanation of the scriptures, and is perfectly in keeping with his dread of and aversion for the transcendental. These lexicographical interpreters are employed by Kamsa in putting down the first suspected appearance of any genuine faith in the transcendental."
- ॐ Once faith has developed in something transcendental it is certainly difficult to defeat it. So therefore Kamsa must send his demons with great haste.
"King Kamsa knows very well that if the faith in the transcendental is once allowed to grow it is sure to upset all his empiric prospects. There is historical ground for such misgivings. Accordingly if the empiric domination is to be preserved intact it would be necessary not to lose a moment to put down the transcendental heresy the instant it threatens to make its appearance in earnest."
- ॐ It makes no sense that God is old. And He is also formless...
- ॐ This brings to mind Harry Kusner's book: *Why Bad Things Happen to Good People*. Also the method the Marx used to spread Communism: pray to God for bread and see if he gives you any; ask us for bread and we'll supply.
- ॐ Therefore he employs attractive philosophical arguments given by mundane, dictionary-like scholars to put down revelations of the Absolute.
King Kamsa, acting on this traditional fear is never slow to take the scientific precaution of deputing empiric teachers of the scriptures, backed by the resources of dictionary and grammar and all empiric subtleties to put down, by the show of specious arguments based on hypothetical principles, the true interpretation of the eternal religion revealed by the scriptures."
- ॐ He believes that is best to do this at the beginning of life
Kamsa is strongly persuaded that faith in the transcendental can be effectively put down by empiricism if prompt and decisive measures are adopted at the very outset."

ॐ This explains atheism's past failure to spread widely.
He attributes the failure of atheism in the past to the neglect of the adoption of such measures before the theistic fallacy has had time to spread among the fanatical masses.

ॐ Kamsa can't understand the faith of devotees
"But Kamsa is found to count without his host. When Kṛṣṇa is born He is found to be able to upset all sinister designs against those who are apprised by Himself of His advent. The apparently causeless faith displayed by persons irrespective of age, sex, and condition may confound all rabid empiricists who are on principle averse to the Absolute Truth, Whose appearance is utterly incompatible with the domination of empiricism.

ॐ Nothing can dissuade a devotee when Krishna is truly situated in the heart.
But no adverse efforts of the empiricists, whose rule seems till then to be perfectly well-established over the minds of the deluded souls of this world can dissuade any person from exclusively following the Truth when He actually manifest His birth in the pure cognitive essence of the soul."

4. As soon as the transcendental child is born he falls into the hands of Putanā — the pseudo teachers of religion.

"Putanā is the slayer of all infants. The baby, when he or she comes out of the mother's womb, falls at once into the hands of the pseudo teachers of religion. These teachers are successful in forestalling the attempts of the good preceptor whose help is never sought by the atheists of this world at the baptisms of their babies. This is ensured by the arrangements of all established churches of the world. They have been successful only in supplying watchful Putanās for effecting the spiritual destruction of persons from the moment of their birth with the co-operation of their worldly parents. No human contrivance can prevent these Putanās from obtaining possession of the pulpits. This is due to the general prevalence of atheistic disposition in the people of this world."

ॐ This points out that established churches are not benefiting anyone. In fact they only create havoc.

ॐ Established churches can also mean scientific, materialistic, atheistic or deistic philosophies.

5. The attempted success of Putanā over the genuine spiritual teachers is aided by the efforts of organized religion, which is "atheism in the garb of theism."

ॐ The churches most likely to stand the test of time do so because they teach "covered atheism."

"The church that has the best chance of survival in this damned world is that of atheism under the convenient guise of theism.

- ॐ In fact, churches are such cheating institutions and uphold such materialistic values that even the biggest empiricists hide from them.
The churches have always proved the staunchest upholders of the grossest form of worldliness from which even the worst of non-ecclesiastical criminals are found to recoil.
- ॐ Churches may not have started with poor intentions, but without pure Kṛṣṇa consciousness and with the strong influence of the material energy they were doomed in this way.
It is not from any deliberate opposition to the ordained clergy that these observations are made. The original purpose of the established churches of the world may not always be objectionable. But no stable religious arrangement for instructing the masses has yet been successful.
- ॐ Lord Caitanya strongly (with authority and emphasis) imposes and directs that all teachers of religion abandon conventional practices.
The Supreme Lord Srī Caitanya Mahāprabhu, in pursuance of the teachings of the scriptures enjoins all absence of conventionalism for the teachers of the eternal religion.
- ॐ Conventional defined: **1.** Based on or in accordance with general agreement, use, or practice; customary. **2.** Conforming to established practice or accepted standards; traditional. **3.a.** Devoted to or bound by conventions to the point of artificiality; ceremonious. **b.** Unimaginative; conformist. **4.** Represented, as in a work of art, in simplified or abstract form. **5. Law.** Based on consent or agreement; contractual. **6.** Of, relating to, or resembling an assembly. **7.** Using means other than nuclear weapons or energy.
- ॐ But just by mechanically following an unconventional life doesn't make one a fit teacher.
It does not follow that the mechanical adoption of the unconventional life by any person will make him a fit teacher of religion.
- ॐ Regulation is necessary for controlling worldliness.
Regulation is necessary for controlling the inherent worldliness of conditioned souls.

6. "Organized" religion is an attempt to force the people in general to follow certain religious principles, without effecting any spiritual advancement in them, so is doomed to failure.

ॐ Mechanical regulation does not work on its own.
But no mechanical regulation has any value, even for such a purpose. The bona fide teacher of religion is neither any product of nor the favourer of any mechanical system. In his hands no system has likewise the chance of degenerating into a lifeless arrangement. The mere pursuit of fixed doctrines and fixed liturgies cannot hold a person to the true spirit of doctrine or liturgy.

ॐ Organized religion is actually an attempt to stop spiritual progress.
The idea of an organized church in an intelligible form, indeed, marks the close of the living spiritual movement. The great ecclesiastical establishments are the dykes and the dams to retain the current that cannot be held by any such contrivances. They, indeed, indicate a desire on the part of the masses to exploit a spiritual movement for their own purpose. They also unmistakably indicate the end of the absolute and unconventional guidance of the bona fide spiritual teacher. The people of this world understand preventive systems, they have no idea at all of the unprevented positive eternal life. Neither can there be any earthly contrivance for the permanent preservation of the life eternal on this mundane plane on the popular scale."

7. They would like to improve materialism through their religion.

ॐ The spread of real religion will factually remove hope for material advancement.
Those are, therefore, greatly mistaken who are disposed to look forward to the amelioration [improvement] of the worldly state in any worldly sense from the worldly success of any really spiritual movement.

ॐ False religion in fact equates material advancement with spiritual advancement.
It is these worldly expectants who become the patrons of the mischievous race of the pseudo-teachers of religion, the Putanās, whose congenial function is to stifle the theistic disposition at the very moment of its suspected appearance.

ॐ But spiritual progress can't be checked.
But the real theistic disposition can never be stifled by the efforts of those Putanās. The Putanās have power only over the atheists. It is a thankless but salutary [effecting or designed to effect an improvement; remedial] task which they perform for the benefit of their unwilling victims."

8. But Putanā cannot be successful once real religion has actually appeared, in fact she is destroyed at the earliest point in its development. "The would be slayer is herself slain. This is the reword of the negative services that the Putanās unwittingly render to the cause of

theism by strangling all hypocritical demonstrations against their own hypocrisy."

But as soon as theistic disposition proper makes its appearance in the pure cognitive essence of the awakened soul, the Putanas are decisively silenced at the very earliest stage of their encounter with new-born Kṛṣṇa. The would-be slayer is herself slain. This is the reward of the negative services that the Putanās unwittingly render to the cause of theism by strangling all hypocritical demonstrations against their own hypocrisy.

- ॐ The Putanās of so-called religious movements actually spread hypocrisy.
- ॐ Therefore when victims of such Putanās come in contact with Kṛṣṇa consciousness they accept it. This is the ultimate benefit of Putanā's negative service. M
- ॐ Much like her achieving *vātsalya-rasa* in Goloka.

9. Srīla Bhaktisiddhānta concludes by saying: The effective silencing of the whole race of pseudo-teachers of religion is the first clear indication of the appearance of the Absolute on the mundane plane. The bona fide teacher of the Absolute heralds the Advent of Kṛṣṇa by his uncompromising campaign against the pseudo-teachers of religion.

But Putanā does not at all like to receive her reward in the only form which involves the total destruction of her wrong personality. King Kamsa also does not like to lose the services of the most trusted of his agents. The effective silencing of the whole race of pseudo-teachers of religion is the first clear indication of the appearance of the Absolute on the mundane plane. The bonafide teacher of the Absolute heralds the Advent of Kṛṣṇa by his uncompromising campaign against the pseudo-teachers of religion.

- ॐ Putanā screams when receiving this benediction and Kamsa is neither pleased.

VII. Symbolism/ Notes

- ॐ Milk = liquid religiosity
- ॐ Mother coming to nurse, take care, offer guidance like a guru
- ॐ It is interesting to note how easily Putana entered the courtyard of Nanda Maharaja. Everyone saw that she was so beautifully dressed that she must be coming to give Kṛṣṇa something. In the same way the false guru, the empiricist, is dressed nicely with so many sweet sounding words.
- ॐ Putana appears to be a great Vaisnavi – advertises self
- ॐ Vasudeva warning Nanda M
- ॐ Putana coming while NM is away
- ॐ Putana carrying the mothers of devotion – Radharani and Candravali

04 - Pūtana notes

ॐ Hypocrisy

ॐ Burning body was fragrant/pure; therefore even though we are contaminated by so many materialistic poisons, we can also become pure by taking shelter of sri nama.

ॐ Putana was a witch; a witch bewilders

ॐ Early gurus – teachers in mundane world.

I. Complete Harmonist article

The following essay was printed in the January 1932 edition of The Harmonist, or Sree Sajjanatoshani.

The first act of New-born Infant Krishna recorded by the Bhagabatam is the slaying of the demoness Putana.

The demoness Putana was deputed by King Kansa to kill all the new-born babies of the realm of Braja, where he was informed by the Divine sage Narada that his would-be slayer had been recently born.

Meanwhile Shree Krishna had been born in Kansa's prison and had been conveyed by His father Vasudeb to the house of His foster parents Nanda and Yasoda in Braja during the night of His advent. The guards of the prison had failed to detect the movements of Vasudeb who had returned to his prison with the new-born daughter of Yasoda with whom he had exchanged His own Boy without the knowledge of Yasoda herself. Vasudeb had carried Krishna in his arms across the flooded Yamuna lashed into fury by the tempestuous weather of that moonless night. He had waded on foot the deep waters which had been turned into yawning whirlpools by the fury of the tempest. The iron chains, bolts and locks of the barred gates of the prison had opened of their own accord on the approach of Vasudeb carrying Krishna to the home of His foster parents. The daughter of Yasoda was thereupon duly reported to King Kansa as the new-born dreaded eighth issue of Devaki. The King rushed into the prison cell on receipt of the tidings for which he had been waiting through long years of sleepless nights. He was at first willing to spare the life of the baby as the prophecy was to the effect that he would be killed by a male child, eighth issue of Vasudeb and Devaki. But he thought of being relieved of all possible doubts on the point by putting to death the new-born girl. As, however, King Kansa was on the point of dashing the baby on the block, she escaped from the grip of the King and disclosing herself as the Deluding Energy of Godhead as she remained visible for a short time in mid-sky, assured the King of the certainty of the birth of his future slayer but dissuading him from the fruitless attempt of avoiding his fate by the cruel murder of innocent infants. Saying this, Mahamaya disappeared from the view of the astounded King. Kansa was subsequently informed by the sage Narada that his future slayer must have been born among the denizens of Braja and that if he was mindful of his safety he should lose no time in taking drastic measures for nipping the danger in the bud. This advice was relished by the blood-thirsty coward and he had accordingly deputed the demoness Putana to kill by an unsuspected process all the new-born infants of the surrounding country.

The demoness Putana accordingly made her appearance in Braja and presented herself in the home of Yasoda during the absence of Nanda who was then in Mathura to pay the tribute due from him to King Kansa. The demoness had assumed the form of a most beautiful matron with a most benignant aspect as she approached the couch where Infant Krishna had been put to sleep by Yasoda. Yasoda had noticed the unknown female as she entered the house, but did not suspect any foul play. She accordingly watched the new-comer without any anxiety as she made her way to the couch of the Baby, took Him up in her arms and offered her breast to the Infant to give Him suck. But the nipples of Putana's breast had been tipped with the deadliest poison.

The Infant Krishna was aware of the intention of the demoness and took hold of the breast of the monster with His supple Arms. The grip of the Infant was so terribly severe that it was enough to drive the demoness to despair of her life as she was convulsed by the mortal agony of the pressure of Krishna's little Hands. The Infant then applied His lips to the breast of Putana and sucked away her life in

an instant. The terrible monster bellowing with pain was compelled to disclose her own huge, loathsome demoniac form as she fell lifeless on the ground covering with her hideous carcass a long distance with Infant Krishna still clinging to her poisoned nipples.

Accordingly the first act of the milkmaids, who with Yasoda rushed to the spot, was to snatch the Infant Krishna from the breast of the terrible demoness. Then they all marveled how the Baby could escape unhurt from the clutches of the demoness. They attributed the safety of the Infant to the mercy of the gods who are specially kind to the helpless. The affrighted milkmaids invoked the help of all the gods and goddesses for their continued protection of the Infant.

Meanwhile, Putana was saved by her service to Krishna for having offered Him the suck of her poisoned breast. The author of the Bhagavatam is careful to mention that the good fortune of the demoness equaled that of Yasoda in as much as her breast had been sucked by Krishna. Putana, therefore, attained to the eternal status of the foster-mothers of the Supreme Lord in the Realm of the Absolute.

The above narrative of the Bhagavatam embodies a most important moral for the seekers of the Absolute. But before offering the interpretations of the texts favored by the former Acharyas, I would like to draw the attention of the reader to certain possible misconceptions regarding the nature of the interpretations about to be offered.

There is a class of persons who insist on the texts being taken in their literal worldly sense. Much ingenuity has been expended for extracting meanings that may be satisfactory to the empiric judgment of the interpreters working by this literal method. Their argument is not unintelligible. As the revealed literatures are to be regarded as containing the information of the Absolute the language should be regarded as part and parcel of the meaning of the text. From this conclusion the literal interpreters jump to the wrong inference that it should be possible for the conditioned soul to ascertain the real meaning of the scriptures by sticking to the lexicographical sense of their actual wordings. This latter part of the argument is inapplicable to the subject which is transcendental. The words possess a double meaning. The lexicographical meaning refers to the entities of this world and is, therefore, inapplicable to the case. The esoteric meaning is not accessible to the gross senses and mind of the conditioned soul. This is the great and insuperable difficulty. The literal interpreters who follow the lexicographical meaning of the words err grievously in overlooking this all-important consideration.

The transcendental meaning of the words cannot be conveyed to the senses of the conditioned soul as long as he does not agree to follow the method of submissive listening to the transcendental sound appearing on the lips of the pure devotee. There is a definite line of succession of the bonafide teachers of the truth. The bonafide teacher should be available sooner or later to the real seeker of the Truth. The bonafide Acharya is not recognizable by the hypocrites and atheists who do not really want to serve Godhead. So long therefore, as the bonafide teacher does not manifest his appearance to the pure cognitive essence of the seeker of the Absolute Truth it is necessary for the candidate for spiritual enlightenment to concentrate on self-examination to be able to avoid harboring any lurking traces of insincerity. The words of the sadhu are also available, by his causeless mercy, for bearing the efforts of such candidates, for finding out their own insincerity.

It is by overlooking or deliberately neglecting to undergo this preliminary training for obtaining access to the transcendental meaning of all words that the literal interpretationists who follow the ordinary lexicographical meaning of the words of the scriptures fail to understand the necessity of never deviating from the interpretations offered by the self-realized souls to whom the transcendental meaning of the words is available. Those empiricists who, while following the lexicographical and

syntactical method of the literal interpretationists, do not scruple to read their own meanings into the texts under the impression that the scriptures and the products of the human brain liable to every form of error, and therefore, fit to be corrected by the equally erring caprices of other hypothetical thinkers on the ground of allegations of error that cannot be proved, are disposed to think that the interpretations offered by the Acharya are not scrupulously faithful to the texts and offer allegorical explanations for supporting their own sectarian views.

These possible misunderstandings are stated to invite the attention of the reader to their bearing on the following interpretation of the narrative of Putana based on the exposition of the former Acharyas heard from the lips of the bonafide teacher of the Absolute. The interpretation is not offered as a literal lexicographical explanation nor as an allegory concocted in the light of empiric knowledge of the past history of the race and may accordingly be accepted as such.

Shree Krishna manifests His eternal birth in the pure cognitive essence of the serving soul who is located above all mundane limitations. King Kansa is the typical aggressive empiricist. He is ever on the look-out for the Appearance of the Truth for the purpose of suppressing Him before He has time to grow up. This is no exaggeration of the real connotation of the consistent empiric position. The materialist has a natural repugnance for the transcendental. He is disposed to think that faith in the incomprehensible is the parent of dogmatism and hypocrisy under the guise of religion. He is also equally under the delusion that there is and can be no really dividing line between the material and the spiritual. He is strengthened in his delusion by the interpretation of the scriptures by persons who are like-minded with himself. This included all the lexicographical interpreters. The lexicographical interpretation is upheld by Kansa as the real scientific explanation of the Scriptures and one that is perfectly in keeping with his dread of and aversion of the transcendental. These lexicographical interpreters are employed by Kansa in putting down the first suspected appearance of any genuine faith in the transcendental.

King Kansa knows very well that if the faith in the transcendental is once allowed to grow it is sure to upset all his empiric prospects. There is historical ground for such misgiving. Accordingly, if the empiric domination is to be preserved intact, it would be necessary not to lose a moment to put down the transcendental heresy the instant it threatens to make its appearance in right earnest. King Kansa acting on this traditional fear is never slow to take the scientific precaution of debuting empiric teachers of the scriptures backed by the resources of Dictionary and Grammar and all empiric subtleties to put down, by the show of spacious arguments based on hypothetical principles, the true interpretation of the eternal religion revealed by the scriptures. Kansa is strongly persuaded that the faith in the transcendental can be effectively put down by empiricism if prompt and decisive measures are adopted at the very outset. He attributes the failures of atheism in the past to the neglect of the adoption of such measures before the theistic fallacy has time to spread among the fanatical masses.

But Kansa is found to count without his host. When Krishna is born He is found to be able to upset all sinister designs against those who are apprised by Himself of His Advent. The apparently causeless faith displayed by persons irrespective of age, sex and condition may confound all rabid empiricists who are on principle averse to the Absolute Truth Whose Appearance is utterly incompatible with the domination of empiricism. But no adverse efforts of the empiricists, whose rule seems till then to be perfectly well-established over the minds of the deluded souls of this world, can dissuade any person from exclusively following the Truth when He actually manifests His birth in the pure cognitive essence of His soul.

Putana is the slayer of all infants. The baby, when he or she comes out of the mother's womb, falls at once into the clutches of the pseudo-teachers of religion. These teachers are successful in forestalling the attempts of the good preceptor whose help is never sought by the atheists of this world at the baptisms of their children. This is ensured by the arrangements of all the established churches of the world. They have been successful only in supplying watchful Putanas for effecting the spiritual destruction of persons from the moment of their birth with the co-operation of their worldly parents. No human contrivance can prevent these Putanas from obtaining possession of the pulpits. This is due to the general prevalence of atheistic disposition in the people of this world. The church that has the best chance of survival in this damned world is that of atheism under the convenient guise of theism. The churches have always proved the staunchest upholders of the grossest forms of worldliness from which even the worst of non-ecclesiastical criminals are found to recoil.

It is not from any deliberate opposition to the ordained clergy that these observations are made. The original purpose of the established churches of the world may not be always objectionable. But no stable religious arrangement for instructing the masses has yet been successful. The supreme Lord Shree Krishna Chaitanya in pursuance of the teaching of the scriptures enjoins all absence of conventionalism for the teachers of the eternal religion. It does not follow that the mechanical adoption of the unconventional life by any person will make him a fit teacher of religion. Regulation is necessary for controlling the inherent worldliness of conditioned souls. But no mechanical regulation has any value even for such a purpose. The bonafide teacher of the religion is neither any product or the favorer of any mechanical system. In his hands no system has likewise the chance of degenerating into a lifeless arrangement. The mere pursuit of fixed doctrines and fixed liturgies cannot hold a person to the true spirit of doctrine or liturgy.

The idea of an organized church in an intelligible form, indeed, marks the close of the living spiritual movement. The great ecclesiastical establishments are the dykes and the dams to retain the current that cannot be held by any such contrivances. They, indeed, indicate a desire on the part of the masses to exploit a spiritual movement for their own purpose. They also unmistakably indicate the end of the absolute and unconventional guidance of the bonafide spiritual teacher. The people of this world understand preventive systems, they can have no idea of the unprevented positive eternal life. Neither can there be any earthly contrivance for the permanent preservation of the life eternal on this mundane plane on the popular scale.

Those are, therefore, greatly mistaken who are disposed to look forward to the amelioration of the worldly state in any worldly sense from the worldly success of any really spiritual movement. It is these worldly expectants who become the patrons of the mischievous race of the pseudo-teachers of religion, the Putanas, whose congenial function is to stifle the theistic disposition at the very moment of its suspected appearance. But the real theistic disposition can never be stifled even by the efforts of those Putanas. The Putanas have power only over the atheists. It is a thankless but salutary task which they perform for the benefit of their willing victims.

But as soon as the theistic disposition proper makes its appearance in the pure cognitive essence of the awakened soul, the Putanas are decisively silenced at the very earliest stage of their encounter with New-born Krishna. The would-be slayer is herself slain. This is the reward of the negative services that the Putanas unwittingly render to the cause of theism by strangling all hypocritical demonstrations against their own hypocrisy. But Putana does not at all like to receive her reward in the only form which involves the total destruction of her wrong personality. King Kansa also does not like to lose the service of the most trusted of his agents. The effective silencing of the whole race of the pseudo-teachers of

religion is the very first clear indication of the Appearance of the Absolute on the mundane plane. The bonafide teacher of the Absolute heralds the Advent of Krishna by his uncompromising campaign against the pseudo-teachers of religion.

I. Past life

- ॐ Was Hiranyaksa's son
- ॐ Went to Lomasa Muni's ashram and broke some trees
- ॐ Lomasa See Utkaca (a giant)
- ॐ Lomasa: "Become body-less, O evil hearted one"
- ॐ Utkaca becomes a ghost
- ॐ Gives up body like snake gives up skin
- ॐ Utkaca: O sage, please be merciful
- ॐ I did not know your power
- ॐ Please give me a body
- ॐ Lomasa: You may have a body made of air
- ॐ When Caksusa-manvatara is over & Vaivasvata Manu has come, Hari's foot will give you liberation

II. The pastime

- ॐ When Kṛṣṇa grew up a little more, He began to turn Himself backside up; He did not merely lie down on His back.
- ॐ One day when K's birth star was present (i.e., when in Rohini nakṣatra), Nāṁ & Mātṛ gathered gopas and gopis (townsfolk) to perform auspicious activities.
- ॐ And another function was observed by Yasoda and Nanda Maharaja: Kṛṣṇa's first birthday [KB & GS] or first outing [SB]. They arranged for Kṛṣṇa's birthday (one year)/first outing ceremony (3 months),
- ॐ On this occasion, mother Yasoda arranged to distribute a large quantity of grains, and first-class cows decorated with golden ornaments were made ready to be given in charity to the learned, respectable *brahmanas*.
- ॐ Mātṛ offer ob to demigods and gave wealth to the *brahmanas*
- ॐ Yasoda took her bath and dressed herself nicely, and taking child Kṛṣṇa, duly dressed and bathed, on her lap, she sat down to hear the Vedic hymns chanted by the *brahmanas*.
- ॐ K dressed in red garments and limbs in gold ornaments
- ॐ While listening to the chanting of the Vedic hymns, the child appeared to be falling asleep, and therefore mother Yasoda very silently laid Him down on the bed/cradle.
- ॐ Being engaged in receiving all the friends, relatives and residents of Vṛndāvana on that holy occasion, she forgot to feed the child milk.
- ॐ Greets gopis

Description is an amalgamation of those found in Srimad Bhagavatam (Krishna Book) and Garga Samhita

Description that K was just learning to roll over would put it at closer to 3 months based upon modern observations (of course, maybe in a previous age since they lived longer, development also took longer. But the astrology seems to indicate, in my uneducated observation, one year.

05 - Śakatāśura

- ॐ He was crying, being hungry, but mother Yasoda could not hear Him cry because of the various noises.
- ॐ The child, however, became angry because He was hungry and His mother was not paying attention to Him.
- ॐ So He lifted His legs and began to kick His lotus feet just like an ordinary child.
- ॐ Baby Kṛṣṇa had been placed underneath a hand-driven cart, and while He was kicking His legs, He accidentally touched the wheel of the cart, and it collapsed.
- ॐ At this time Utkaca enters cart and makes fall on K
- ॐ Various kinds of utensils and brass and metal dishes had been piled up in the handcart, and they all fell down with a great noise.
- ॐ The wheel of the cart separated from the axle, and the spokes of the wheel were all broken and scattered hither and thither.
- ॐ Cart breaks into pieces
- ॐ Demon falls
- ॐ Attains spiritual body
- ॐ Bows before K
- ॐ Heads to Goloka in a chariot carried by 100 horses
- ॐ Mother Yasoda and all the *gopīs*, as well as Maharaja Nanda and the cowherd men, were astonished as to how the cart could have collapsed by itself.
- ॐ All the men and women who were assembled for the holy function crowded around and began to suggest how the cart might have collapsed.
- ॐ No one could ascertain the cause
- ॐ Therefore they asked the children who were
- ॐ Kids: K was crying for milk and he started kicking
- ॐ He hit the cart with one foot and it fell.
- ॐ They assured the crowd that they had seen how it happened with their own eyes, and they strongly asserted the point.
- ॐ Some were listening to the statement of the small children,
- ॐ But others said, "How can you believe the statements of these children?"
- ॐ The cowherd men and women could not understand that the all-powerful Personality of Godhead was lying there as a baby, and He could do anything.
- ॐ What can a small child do to this cart?
- ॐ While the discussion was going on, baby Kṛṣṇa cried.
- ॐ Without remonstrance and fearing a ghost, mother Yasoda picked the child up on her lap and called the learned *brahmanas* to chant holy Vedic hymns to counteract the evil spirits.
- ॐ At the same time she allowed the baby to suck her breast.
- ॐ If a child sucks the mother's breast nicely, it is to be understood that he is out of all danger.

05 - Śakatāsura

- ॐ After this, all the stronger cowherd men put the broken cart in order, and all the scattered things were set up nicely as before.
- ॐ The *brahmanas* thereafter began to offer oblations to the sacrificial fire with yogurt, butter, *kusa* grass, and water.
- ॐ They worshiped the Supreme Personality of Godhead for the good fortune of the child.
- ॐ As the *brahmanas* chanted the Vedic hymns and performed the ritualistic ceremonies for the second time, Nanda Maharaja again gave huge quantities of grains and many cows to them.
- ॐ All the cows which were given in charity were covered with nice gold-embroidered garments, and their horns were bedecked with golden rings; their hooves were covered with silver plate, and they wore garlands of flowers.
- ॐ He gave so many cows just for the welfare of his wonderful child, and the *brahmanas* in return bestowed their heartfelt blessing. And the blessings offered by the able *brahmanas* were never to be baffled.

III. The anartha

A. From Kṛṣṇa Samhita

- ॐ Following the regulative principles without understanding their purpose is an impediment
Those who do not understand the purpose of the regulative principles but simply carry the burden of following them out of formality are unable to develop attachment. When one destroys Sakata, who personifies carrying the burden of the regulative principles, the third obstacle is overcome.
- ॐ Following bad instructions will also cause falldown
Bogus gurus who did not consider the disciple's qualification for the path of attachment and thus instructed many Sakata-like people to accept service in the mood of mañjarīs and sakhīs committed offenses in the form of disrespecting subject matters and fell down. Those who worship according to such instructions also gradually fall away from spiritual life, because they do not attain the symptoms of deep attachment for those topics.
- ॐ The cure is in following good instructions and the association of devotees
Yet they may still be delivered by the association of devotees and proper instructions. This is called breaking Sakata.

B. From Caitanya Sikṣamṛta

- ॐ Pride, laxity, old and new bad habits, and bad philosophy are Sakata like
The cart-demon, Śakatāsura, represents the load-bearing produced by old and recently acquired bad habits and philosophy, and by laxity and pride.

05 - Śakatāsura

- ॐ Krishna smarana is the cure
The mood created by contemplating baby Kṛṣṇa as He breaks the cart removes this evil.

C. Notes from Srī Kṛṣṇa Caitanya by Professor Sanyal:

- ॐ Letter of the law vs. spirit of the law
The third obstacle is represented by the laden cart. The injunctions of the Scriptures are apt to be followed in their literal sense without due regard to their meaning. This carrying of the lumber of Scriptural learning tends to smother the infant Krishna...
- ॐ Must be dealt with early in spiritual life
... and requires to be smashed with His help at the very outset, if the object of the novice be to realize the state of natural love for Krishna.
- ॐ Sadhana vs bhavana
The mechanical pedant has no access to Braja.
- ॐ Follows closely behind Putana
The victims of the pseudo-Guru are liable to fall into this plight by being prematurely initiated into the process of the state of a female confidante engaged in service as of the manjari. Such victims do not realize their misfortune by reason of their mechanical aptitude which is exploited by, the pseudo-Guru to their utter ruin. Those who follow the advice of such a Guru in their worship, quickly fall away from the path of devotion.
- ॐ Another warning against premature siddha pranali
The amorous mood in such cases can never attain to the depth of the truly spiritual process. But this is never realisable by the parties themselves.

IV. Notes on the pastime

- ॐ Kamsa saw that Putana had taken a gross body and was unsuccessful, so therefore he sent Sakatāsura who had a subtle body thinking he would better be able to get Kṛṣṇa. Therefore we must watch out because Māyā can take any form.
- ॐ Kṛṣṇa had not yet begun to crawl.
- ॐ Sakatāsura took shelter of something sturdy, the handcart, because ghosts can get blown away in windy places.
- ॐ This took place about 3 months after Krishna's birth or on his first birthday.
- ॐ The pastime took place on an auspicious occasion. There was celebration for Kṛṣṇa. Yet still the cart-like anartha manifest.
- ॐ Kṛṣṇa was wanting milk (religiosity) at this occasion
- ॐ Prof Sanyal also supports this idea of chronological importance (" *The victims of the pseudo-Guru are liable to fall into this plight by being prematurely initiated*

05 - Śakatāsura

into the process of the state of a female confidante engaged in service as of the manjari.")

- ॐ Therefore, first the pseudo guru must be killed in order to get rid of our attachments
- ॐ Baggage may also mean cultural baggage
- ॐ Devotees want to be *saragrahis* (essence seekers)
- ॐ But don't want to throw the baby out with the bath water
- ॐ We must allow Krishna to help
- ॐ Necessity of fear as a negative impetus for advancement and in K's lila
- ॐ These loads (attachments, habits, pride, etc.) all appear very sturdy and something that we can take shelter of; but – aha! – a demon lurks inside.

V. Loads

- ॐ Story of people carrying loads on other side of river. Devotees told them to come and join them by swimming over the river, but they said that they would drown because the loads were so heavy. So devotees told them to throw away the loads, but they said they could not, because that was all they had.
- ॐ In SB 2nd canto it is said that a head that does not bow down before the Lord is like a heavy load. It will simply push one down to a hellish condition of life.
- ॐ Story of the wedding party that rowed all night
- ॐ Story of Arjunacarya
- ॐ There is another story, about an old woman who was carrying a bundle of dry wood through the forest. Somehow or other the bundle, which was very heavy, fell to the ground. The old woman became very disturbed, and thought, "Who will help put this bundle back on my head?" She then began to call on God, saying, "God help me." Suddenly God appeared and said, "What do you want?" She said, "please help me put this bundle back on my head." So this is our foolishness. When God comes to give us some benediction, we simply ask Him to load us down again with all these material bundles. We ask Him for more material things, for a happy family, for a large amount of money, for a new car or whatever. (TLK Vs 32)
- ॐ **Brahmānanda:** The donkey was carrying that big heavy load.

Dr. Judah: Oh yes, yes.

Prabhupāda: So they are heavily loaded, and they agree. So these rascals are asses. They are simply heavily loaded, but they do not know why he should agree to bear so much load. That is ass. (laughter) They take great responsibility. You see? So they are asses. The ass does not know, "Why I am taking so much load? And the master will give me little grass. So grass I can get anywhere. Why I agree to take his load?" Therefore this example, ass, is given. He does not know his

real interest. Mudha. If you bear some load, you must have some interest in it, but he has no interest, and he is carrying the load. Therefore ass.

Dharmādhyaṁsa: So, Śrīla Prabhupāda, all these social problems, then, in society are basically caused by them denying God. That is the ultimate...

Prabhupāda: No, because they are asses. Why don't you say like that? (laughter) Because they are big asses and people are following them. That is the misfortune. They are simply bluffing that "We are very great." Just like these scientists, they simply bluffing that "We went to the moon planet. We are doing this, doing that," and taking large salaries, but they are asses. And people are also asses. Therefore they accept, "Oh, he is a big man, cheating us very nicely." (Morning Walk -- June 25, 1975, Los Angeles)

ॐ **Prabhupāda:** Right. Some tons of things. The ass does not know why he is carrying so much load. Therefore mudha. What for he is carrying? What is his profit? He does not know. But he's carrying so much. "I am big industrialist. I have got so much business." What for you are doing industry? That he does not know. Ass. Karmīs are described as asses. They do not know what is the interest. (Evening Darsana -- August 14, 1976, Bombay)

ॐ That is nature's law. Extreme heat—everyone is cooking. Nobody says, "Oh, today is extreme heat. I cannot cook." No. Everybody is cooking, although there is suffering. Similarly, there is extreme cold, but everyone is taking bath in the Ganges. Nobody says, "Oh, I'll not take bath. So duty has to be done. There may be some suffering, temporary. Even though... Kṛṣṇa never says, "Oh, my dear Arjuna, you are My friend. All right, you are feeling so much sorry. All right, I shall do it for you. You sit down, silent." No. Kṛṣṇa never says that. "You have to do it." Although He says that "This battle is arranged by Me. They're already killed. Nobody is going back. Still, you have to do it."

ॐ So our duty, persons who are Kṛṣṇa consciousness, engaged in Kṛṣṇa consciousness, they should always know that everything is to be done by Kṛṣṇa. We cannot do anything without Kṛṣṇa's sanction. But still, we have to do our own duty. Not that, "Oh, Kṛṣṇa will do everything. Therefore we shall not try for a storefront or we shall not go to see this man or... Kṛṣṇa..." No! That is lethargy. You have to do your own duty. But result, depend on Kṛṣṇa. This is Kṛṣṇa conscious. You don't be sorry if there is failure, you don't be unhappy if there is success, uh, you don't be too much, I mean to say, jubilant if there is success. Everything is done by Kṛṣṇa. This is the attitude of Kṛṣṇa consciousness. They have to do their own duty. Never mind whether it is suffering or happiness. It doesn't matter. (Bhagavad-gītā 2.13-17 -- Los Angeles, November 29, 1968)

A. Lethargy

1. Random House Webster's

leth-ar-gy (leth'uhr jee) n. pl. <-gies> 1. the quality or state of being drowsy and dull or listless and unenergetic; apathetic or sluggish inactivity.

2. American Heritage

leth·ar·gy (lɛθ" ...r-jŋ) *n., pl. leth·ar·gies*. 1. A state of sluggishness, inactivity, and apathy. 2. A state of unconsciousness resembling deep sleep.

3. From Srīla Prabhupāda

ॐ Therefore, O Arjuna, surrendering all your works unto Me, with full knowledge of Me, without desires for profit, with no claims to proprietorship, and free from lethargy, fight.

Purport: This verse clearly indicates the purpose of the Bhagavad-gītā. The Lord instructs that one has to become fully Kṛṣṇa conscious to discharge duties, as if in military discipline. Such an injunction may make things a little difficult; nevertheless duties must be carried out, with dependence on Kṛṣṇa, because that is the constitutional position of the living entity. The living entity cannot be happy independent of the cooperation of the Supreme Lord, because the eternal constitutional position of the living entity is to become subordinate to the desires of the Lord. Arjuna was therefore ordered by Srī Kṛṣṇa to fight as if the Lord were his military commander. One has to sacrifice everything for the good will of the Supreme Lord, and at the same time discharge prescribed duties without claiming proprietorship. Arjuna did not have to consider the order of the Lord; he had only to execute His order. The Supreme Lord is the soul of all souls; therefore, one who depends solely and wholly on the Supreme Soul without personal consideration, or in other words, one who is fully Kṛṣṇa conscious, is called adhyātma-cetas. Nirāsīh means that one has to act on the order of the master but should not expect fruitive results. The cashier may count millions of dollars for his employer, but he does not claim a cent for himself. Similarly, one has to realize that nothing in the world belongs to any individual person, but that everything belongs to the Supreme Lord. That is the real purport of mayi, or "unto Me." And when one acts in such Kṛṣṇa consciousness, certainly he does not claim proprietorship over anything. This consciousness is called nirmama, or "nothing is mine." And if there is any reluctance to execute such a stern order, which is without consideration of so-called kinsmen in the bodily relationship, that reluctance should be thrown off; in this way one may become vigata-jvara, or without feverish mentality or lethargy. Everyone, according to his quality and position, has a particular type of work to discharge, and all such duties may be discharged in Kṛṣṇa consciousness, as described above. That will lead one to the path of liberation. (Bg 3.30)

B. Dull(ness)

1. Random House Webster's

ॐ dull (dul) adj. <dull-er, dull-est> v. <dulled, dull-ing> adj. 1. not sharp; blunt: a dull knife; 2. *causing boredom; tedious; uninteresting: a dull sermon*. 3. *not lively or spirited; listless*. 4. not bright, intense, or clear; dim: a dull day; a dull sound. 5. having very little depth of color; lacking in richness or intensity of color.

6. slow in motion or action; not brisk; sluggish: a dull day in the stock market. 7. *mentally slow; somewhat stupid; obtuse*. 8. *lacking keenness in the senses or feelings; insensible; unfeeling*. 9. not intense or acute: a dull pain. v.t., v.i. 10. to make or become dull.

2. American Heritage

ॐ **dull** (dʒʌl) *adj.* **dull·er, dull·est**. 1. *Intellectually weak or obtuse**; stupid. 2. *Lacking responsiveness or alertness; insensitive*. 3. *Dispirited; depressed*. 4. *Not brisk or rapid; sluggish*. 5. Not having a sharp edge or point; blunt. 6. *Not intensely or keenly felt*. 7. *Arousing no interest or curiosity; boring*. 8. Not bright or vivid. Used of a color. 9. Cloudy or overcast. 10. Not clear or resonant. --**dull** *tr. & intr.v.* **dulled, dull·ing, dulls**. To make or become dull. --**dull"ish** *adj.* --**dull"ness** or **dul"ness** *n.* --**dul"ly** *adv.*

3. *Obtuse

ॐ ***ob·tuse** (¼b-tʌs", -tyʌs", ...b-) *adj.* **ob·tus·er, ob·tus·est**. 1. Lacking quickness of perception or intellect. 2.a. Not sharp, pointed, or acute in form; blunt. b. *Botany*. Having a blunt or rounded tip. --**ob·tuse"ly** *adv.* --**ob·tuse"ness** *n.*

4. From Śrīla Prabhupāda

ॐ **Prabhupāda**: Dull matter. Dull matter. It has no necessity. It is dull matter. And as soon as you have got life, there is necessity. Without feeling necessity means dullness. Just like these Hawaiians, very nice. They did not think the necessity of the skyscraper, motorcar.... But when it was inhabited by the Americans, (indistinct) That is the difference between advanced and not advanced. (Morning Walk -- May 28, 1976, Honolulu)

ॐ **Mike Barron**: What is the biggest obstacle for people to overcome?

Prabhupāda: Their dullness. They are not being educated, but they are putting into the darkness of ignorance more and more. That is going on in the name of education.

Mike Barron: But some people are confused by the number of false gurus.

Prabhupāda: So why you bring guru? You try to understand yourself. If you are fool, then what guru will do?

Mike Barron: But there are people...

Prabhupāda: You should be intelligent. You should know that what is the subject matter of knowledge. Why do you accept so many fools and rascals as guru? First of all you know what is the subject matter of knowledge. Just like if you want to become a carpenter, you should go to an expert carpenter. If you want to be a medical man, here, if you want to become medical man, you must approach the medical college. So first of all, what do you want? You do not know what you want. Therefore you get so many cheaters. You do not know what you want.

Mike Barron: You do agree that there are many people who do try and cheat?

Prabhupāda: No, first of all you agree that there is someone who cheats. First of all you agree that you do not know what is the aim of your life. Do you agree or not?

Mike Barron: I think I know.

Prabhupāda: Eh?

Mike Barron: I think I know.

Prabhupāda: You know? What is the aim? Tell me. What is the aim of human life? Tell me. We shall accept you as guru. Tell me. What is the aim of life?

Mike Barron: To be happy in myself.

Prabhupāda: That, how dog is happy? Therefore I have said "dog mentality." You do not know what is happiness. You know simply by barking you'll be happy. That's all. (Room Conversation -- April 20, 1976, Melbourne)

ॐ 2. This brings to mind Nectar of Instruction. Utsahān...

5. Some prayers to overcome dullness:

Sinful or pious, infamous or famous, wealthy or so poor a morsel of food is hard to get, incomparably dull or a great treasury of knowledge, friend, don't count these things. Somehow see Vrndavana, and with the help of the words of guru and sastra, cut, cut the ropes of material illusion.

Srila Sanatana Gosvami begins his Digdarsini Tika commentary with the following prayers:

O Lord dressed in yellow silk, I who am full of love for You, have tied You with the ropes of hearing about You, the ropes of meditating on You, and the chains of chanting Your names. Now I hold You tightly. You will never escape.

Obeisances to Lord Sri Gopinatha. Obeisances to Lord Sri Caitanyadeva. By taking shelter of the jewel of His form, even this dull and foolish person dances wonderfully.

C. (False) Pride

1. Random House Webster's

ॐ **pride** (pried) n., v. <prid-ed, prid-ing> n. 1. the state or quality of being proud; self-respect; self-esteem. 2. a feeling of gratification arising from association with something good or laudable: civic pride. 3. *a high or inordinate opinion of one's own dignity, importance, merit, or superiority; conceit; arrogance.* 4. conduct, bearing, etc., displaying such an opinion. 5. something that causes one to be proud: Her paintings were the pride of the family. 6. the best of a group, class, etc.: This bull is the pride of the herd. 7. a group of lions. 8. the most flourishing state or period; prime. 9. mettle in a horse. 10. splendor, magnificence, or pomp. v.t. 11. to indulge (oneself) in a feeling of pride

2. American Heritage

ॐ **pride** (pr^od) *n.* 1. *A sense of one's own proper dignity or value; self-respect.* 2. *Pleasure or satisfaction taken in an achievement, a possession, or an association.* 3. *Arrogant or disdainful conduct or treatment; haughtiness.* 4.a. *A cause or source of pleasure or satisfaction; the best of a group or class.* b. *The most successful or thriving condition; prime.* 5. *An excessively high opinion of oneself; conceit.* 6. *Mettle or spirit in horses.* 7. *A company of lions.* 8. *A flamboyant or impressive group.* --**pride** *tr.v.* **prid·ed, prid·ing, prides. *To indulge (oneself) in a feeling of pleasure or satisfaction.***

VI. So how does all this fit into the pastime

- ॐ Auspiciousness has begun.
- ॐ The young devotee is now on the path towards Vraja bhakti.
- ॐ The pseudo-guru has been killed.
- ॐ In fact, times are very auspicious; there is a celebration (either first outing or birthday).
- ॐ Yet bad habits remain.
- ॐ The young devotee is apt to some immaturity.
- ॐ Therefore he/she carries the loads of attachment, lethargy, dullness, false pride, and mechanical application of the scriptures.
- ॐ Material attachments are a big load. The aspiring spiritualist needs to let them go.
- ॐ Whatever we lack, Kṛṣṇa has expressed a willingness to carry (*ananyas-cintayānto mām*).
- ॐ In the same vein, one must not be lethargic. Quite the opposite: one must be very diligent in the war on maya.
- ॐ The individual devotee must scrutinize his/her heart for attachments and let them go.
- ॐ This requires that dullness be overcome.
- ॐ A sharp intellect must be developed in order to understand the finer aspects of spiritual life.
- ॐ A sharp intellect is acquired by the mercy of Kṛṣṇa (*mattah smṛtir jñānam apohanam ca...*).
- ॐ Therefore by thorough and regular study of Śrīla Prabhupāda's writing we can expect to gain spiritual intelligence.
- ॐ False pride is conquered by simply remembering that our factual position is that of servant (*naḥam vipro na ca nāra patir...*).
- ॐ Just as well our following of the rules and regulations must not be mechanical. There has to be some feeling.
- ॐ We are following these rules not just for sake of following them.

05 - Śakatāśura

- ॐ Rather we *want* to follow them because we know that by so doing our heart will become cleansed of all dirt.
- ॐ Additionally, these are the rules the residents of Vṛndavan follow and we want to follow in their footsteps. We want to become like them.
- ॐ We want to associate with them, so we voluntarily live by the rules they do. But they also don't always follow the rules, so to a degree we need to learn the spirit of the rules.

- ॐ When there is a problem Kṛṣṇa causes a commotion.
- ॐ Even though we may be engaged in auspicious activity we need to be alerted to the presence of anarthas.
- ॐ Kṛṣṇa then comes and makes life turbulent.
- ॐ Time for us to work harder and overcome our difficulties.

- ॐ Sakatāśura took a more subtle form.
- ॐ So we see that the anāṛthas being presented here are a bit more subtle: lethargy, carrying loads, dullness, mechanical application of the scriptures.
- ॐ So we see that these are things we need to give up.
- ॐ We can't be lethargic, but rather we must be enthusiastic.
- ॐ We must give up our material attachments, even to *sattva-guṇa* and be prepared to continue on.
- ॐ We can't be lethargic in our service.
- ॐ And what happens if we do.
- ॐ Kṛṣṇa comes by and creates some disturbance. He kicks Sakatāśura and kills him.
- ॐ Let us not resurrect this demon and create more difficulty.
- ॐ Need to be flexible with time
- ॐ Early pastimes applicable to beginning of KC practices

06 - Tṛṇāvarta

I. *Pastlife*

- ॐ Sahasrākṣa was a powerful king of Pāṇdu-deśa
- ॐ Devotee of Hari
- ॐ Follower of religion
- ॐ Performer of yajnas
- ॐ Giver of charity
- ॐ Would enjoy pastimes on banks of Revā with 1000 beautiful women
- ॐ
- ॐ One day Durvāsa Muni comes by
- ॐ Sahasrākṣa did not bow down
- ॐ Therefore DM cursed: O evil-eyed one, become a demon
- ॐ Sahasrākṣa falls at feet
- ॐ DM: The touch of K will give you liberation
- ॐ Thus Sahasrākṣa became Trṇ

II. *The pastime*

Trṇavarta

- ॐ One day, shortly after this ceremony, when mother Yasoda was patting her baby on her lap, K became heavier than a mountain
- ॐ Being unable to carry Him, she unwillingly placed Him on the ground.
- ॐ My was astonished: how has this happened
- ॐ How has my boy become so heavy?
- ॐ After a while, she became engaged in household affairs.
- ॐ At that time, one of the servants of Kamsa, known as Trṇavarta, as instructed by Kamsa, appeared there in the shape of a whirlwind.
- ॐ He picked the child up on his shoulders and raised a great dust storm all over Vrṇdavana.
- ॐ There was a blinding darkness and terrible roar
- ॐ Because of this, everyone's eyes became covered within a few moments, and the whole area of Vrṇdavana became densely dark so that no one could see himself or anyone else.
- ॐ During this great catastrophe, mother Yasoda could not see her baby, who was taken away by the whirlwind, and she began to cry very piteously.
- ॐ Gazed at rooftops looking for K.
- ॐ Not seeing K she fell down unconscious on the ground and cried loudly exactly like a cow who has just lost her calf.

06 - Tṛṇāvarta

- ॐ When mother Yasoda was so piteously crying, all the cowherd women immediately came and began to look for the baby, but they were disappointed and could not find Him.
- ॐ Their hearts were filled with love
- ॐ Their faces filled with tears
- ॐ The Trnavarta demon who took baby Kṛṣṇa on his shoulder went 800,000 miles (100,000 yojanas) high in the sky
- ॐ Takes to 9th level of svarga planetary system
- ॐ Above Bhu-mandala and Bhuvar systems
- ॐ Baby Kṛṣṇa made Himself heavy and began to weigh down the demon.
- ॐ Trn panics
- ॐ Felt K to be as heavy as Mt. Sumeru
- ॐ Trn wanted to drop K
- ॐ But K caught hold of his neck.
- ॐ Trnavarta: Let go! Let Go!
- ॐ K strangles and kills
- ॐ Eyes popped out from their sockets. Crying very fiercely
- ॐ Merges into brahmajyoti
- ॐ K falls with body
- ॐ Sound of crash filled all directions
- ॐ He hit the stone ground, and his limbs were smashed. His body became visible to all the inhabitants of Vṛndavana.
- ॐ When the *gopīs*, crying, saw the demon killed and child Kṛṣṇa very happily playing on his body, they immediately picked Kṛṣṇa up with great affection.
- ॐ The cowherd men and women became very happy to get back their beloved child Kṛṣṇa.
- ॐ Brought K to MY
- ॐ
- ॐ The gopīs chastised
- ॐ You have no right to embrace this child
- ॐ You have no kindness
- ॐ You own words show how cruel you are
- ॐ In that darkness you took k from your lap and put him on the ground
- ॐ You are so merciless
- ॐ In terror you abandoned him
- ॐ MY: how did my child become as heavy as the king of mountains:

Interesting points to consider:

- ॐ What are the distances to the sun and the moon?
- ॐ What about the lack of atmosphere and then the burning upon reentry?
- ॐ Did they orbit the

06 - Tṛṇāvarta

- ॐ That is whey during the terrible whirlwind I placed him to the ground
ॐ Gopis: O beautiful one, don't lie
ॐ This infant is as light as a flower
ॐ MY takes K
ॐ K drinks from her breast again and again
ॐ MY dresses K in nice clothes
ॐ
ॐ MY to Rohini: fate has given me only one son
ॐ I don't have many sons
ॐ But to that one son danger comes at any moment
ॐ Today he just escaped death
ॐ What would have happened if he died?
ॐ Where would I go
ॐ Where would I live
ॐ Many demons who are as strong as thunderbolts and terrible to see hate my son
ॐ How will they be happy?
ॐ My wealth, body, palace, and many jewels are only so my son wil be happy
ॐ I will worship Hari
ॐ Give charity
ॐ Do great public works
ॐ Build 100 temples
ॐ Then my boy will be victorious over al danger
ॐ My son will make me happy
ॐ I will become like a blind stick; immobile with bliss
ॐ O Rohini, I will take my son to the kingdom of fearlessness
ॐ
ॐ At that time the gopis began to talk about how wonderful it was that the demon took away the child to devour Him but could not do so; instead he fell down dead.
ॐ Some of them supported the situation: "This is proper because those who are too sinful die from their sinful reactions, and child Krsna is pious; therefore He is saved from all kinds of fearful situations.
ॐ And we too must have performed great sacrifices in our previous lives, worshiping the Supreme Personality of Godhead, giving great wealth in charity and acting philanthropically for the general welfare of men.
ॐ Because of such pious activities, the child is saved from all danger."

06 - Tṛṇāvarta

- ॐ The *gopis* assembled there spoke among themselves: "What sort of austerities and penances we must have undergone in our previous lives!
- ॐ We must have worshiped the Supreme Personality of Godhead, offered different kinds of sacrifices, made charities and performed many welfare activities for the public such as growing banyan trees and excavating wells.
- ॐ As a result of these pious activities, we have got back our child, even though He was supposed to be dead.
- ॐ Now He has come back to enliven His relatives."
- ॐ
- ॐ After observing such wonderful happenings, Nanda Maharaja began to think of the words of Vasudeva again and again.
- ॐ At that time many learned brahmanas came to NM's home
- ॐ NM & MY worship and give seats
- ॐ Brahmanas: NM, MY don't lament
- ॐ We will protect your son
- ॐ He will live for a long time
- ॐ Brahmanas then performed yajna & worshipped the sacrificial fire (with new twigs, kusa grass, pure sacred water pots & Vedic prayers)
- ॐ Thus established the protection of K
- ॐ The brāhmaṇas said: May Lord Dāmodara protect Your feet.
- ॐ May Lord Vistarasravā protect Your knees.
- ॐ May Lord Hari protect Your thighs.
- ॐ May the Supreme Personality of Godhead protect Your navel.
- ॐ May the Lord of Rādhā protect Your hips.
- ॐ May the Lord who wears yellow garments protect Your abdomen.
- ॐ May the Lord whose navel is a lotus flower protect Your chest.
- ॐ May the Lord who lifted Govardhana Hill protect Your arms.
- ॐ May the Lord of Mathurā protect Your face.
- ॐ May the Lord of Dvārakā protect Your head.
- ॐ May the Lord who kills the demons protect Your back.
- ॐ May the Supreme Personality of Godhead give You all protection.

III. The ānārtha part one

A. Kṛṣṇa Samhita

- ॐ False arguments: from Buddhists, logicians and philosophers.
The second obstacle is false arguments. It is difficult for one's ecstatic emotion to be awakened until Tṛṇāvarta, in the form of a whirlwind, is

06 - Tṛṇāvarta

killed in Vraja. In the form of Tṛṇāvarta, the arguments of philosophers, Buddhists, and logicians are all obstacles to the ecstatic emotion of Vraja

B. Caitanya Sikṣāmṛta

- ॐ False learning and it's consequent arguments:
The whirlwind demon, Tṛṇāvarta, represents the vanity of false learning, the consequent use of faulty arguments and dry logic,...
- ॐ The search for liberation:
...the quest for mukti, and association with such falsely proud people.
- ॐ Atheism
This includes all types of atheists believing in material causality. Being merciful on seeing the affection of the devotee for Him, baby Kṛṣṇa kills Tṛṇāvarta and removes these obstacles to the devotee's worship.

1. Vanity defined

a) American Heritage Dictionary

1. The quality or condition of being vain. 2. Excessive pride in one's appearance or accomplishments; conceit. See Synonyms at conceit. 3. Lack of usefulness, worth, or effect; worthlessness. 4. Something that is vain, futile, or worthless. 5. Something about which one is vain or conceited.

C. Prof. Sanyal

- ॐ Controversy
The second obstacle on the path of loving devotion, in the order of appearance, is wrong speculative controversy. In Braja, i.e., on the path of spontaneous love, it is difficult for the proper spiritual state to appear until the demon Trinavarta, embodiment of disloyal controversy, has been killed outright.
- ॐ Philosophical speculation
All philosophical speculation, all skeptical arguments of the pseudo Buddhists and empiric rationalists, are obstructive of the growth of the disposition of Braja, in the manner of the demon Trinavarta.

IV. The anartha part two

A. From Brahmā-saṁhita

*panthās tu koti-sata-vatsara-sampragamyō
vāyor athāpi manaso muni-pungavānām
so 'py asti yat-prapada-sīmny avicintya-tattve
govindam ādi-puruṣam tam aham bhajāmi*

06 - Tṛṇāvarta

I worship Govinda, the primeval Lord, only the tip of the toe of whose lotus feet is approached by the yogīs who aspire alter the transcendental and betake themselves to prāṇāyāma by drilling the respiration; or by the jñānīs who try to find out the nondifferentiated Brahman by the process of elimination of the mundane, extending over thousands of millions of years.

*advaitam acyutam anādim ananta-rupam
ādyam purāṇa-puruṣam nava-yauvanam ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣam tam aham bhajāmi*

I worship Govinda, the primeval Lord, who is inaccessible to the Vedas, but obtainable by pure unalloyed devotion of the soul, who is without a second, who is not subject to decay, is without a beginning, whose form is endless, who is the beginning, and the eternal puruṣa; yet He is a person possessing the beauty of blooming youth.

B. Bhagavad-Gita

*bhaktyā mām abhijānāti
yāvān yas cāsmi tattvatah
tato mām tattvato jñātvā
vīsate tad-anantaram*

One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God.

V. How it all fits together

- ॐ Lust in the beginning even though had faith in the Lord.
- ॐ Pride
- ॐ Vain pedantry (in the sense of *niyamāgraha* or in the sense of learning a lot but maintaining a shallow understanding scriptural teachings)
- ॐ Become involved in disloyal controversy and mental speculation or useless argumentation and Kṛṣṇa is very far away.
- ॐ Reading too many books and becoming bewildered
- ॐ Tṛṇāvarta is very powerful, the dust gets blown around so much that we can't even see our hands. (In other words, can only faults [dirt] of others and we lose sight of Kṛṣṇa.)
- ॐ These are themes that repeat themselves in the development of bhakti. Lust continuously seems to enter as a main impediment. Here Saharakṣa had great faith, but still he became cursed to be a demon.
- ॐ Bhaktivinoda Thākura considers useless argument and debate as aspects of *prajālpa*, therefore this anartha is directly a cause of fall down.

VI. Misc Notes

A. Disloyal controversy

- ॐ Trying to understand the Absolute Truth with one's own intelligence and preaching a false *siddhanta*

B. Useless argumentation

- ॐ Gossip
- ॐ Politics
- ॐ Rumors
- ॐ Dry speculation
- ॐ Controversy for the sake of one's personal ambition

C. Dust can take many forms

- ॐ Doubts
- ॐ Seeing the faults of others (a product of envy which leads to anger, etc. and obscures the sight of Kṛṣṇa)
- ॐ When one can only see this dust, suspicion fills his mind

D. This does not mean controversy of all sorts is to be avoided

*siddhānta baliyā citte nā kara alasa
ihā ha-ite kṛṣṇe lāge sudṛḍha mānasa*

A sincere student should not neglect the discussion of such conclusions, considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Sṛī Kṛṣṇa. [Adi 2.117]

- ॐ Thus a critical understanding of the philosophy is needed
- ॐ It becomes damaging when it turns into vain pedantry (showing off)...
- ॐ Or fault finding, etc...

E. Other

- ॐ Kṛṣṇa wanted to take Tṛṇāvarta for a ride
- ॐ Tṛṇāvarta had a lot of pride
- ॐ Kṛṣṇa was taken 800,000 miles high, do we want to let our false ego get that high.
- ॐ This is another attempt the chief empiric philosopher, by engaging souls in useless speculation and argumentation.
- ॐ On or near Kṛṣṇa's 1st birthday
- ॐ K knew Trn was coming
- ॐ Didn't want Y to be afraid b/c K would just disappear

06 - Tṛṇāvarta

ॐ Therefore became heavier than heaviest

I. Past life

A. *Nalakuvera and Manigriva encounter Narada Muni*

- ॐ Once Nalakuvera and Manigriva, desiring to enjoy, entered the garden of Lord Siva in the province of Kailāsa on the bank of the Mandākinī Ganges.
- ॐ There they drank much and engaged in hearing the sweet singing of beautiful women who accompanied them in that garden of fragrant flowers.
- ॐ In an intoxicated condition, they both entered the water of the Ganges, which was full with lotus flowers, and there they began to enjoy the company of the young girls exactly as the male elephant enjoys the female elephants within the water.
- ॐ While they were thus enjoying themselves in the water, all of a sudden Nārada, the great sage, happened to pass that way.
- ॐ He could understand that the demigods Nalakuvara and Maṇigrīva were too much intoxicated and could not even see that he was passing.
- ॐ The young girls, however, were not so much intoxicated as the demigods, and they at once became ashamed at being naked before the great sage Nārada. They began to cover themselves with all haste.
- ॐ The two demigod sons of Kuvera were so much intoxicated that they could not appreciate the presence of the sage Nārada and therefore did not cover their bodies.
- ॐ On seeing the two demigods so degraded by intoxication, Nārada desired their welfare, and therefore he exhibited his causeless mercy upon them by cursing them.
- ॐ Because the great sage was compassionate upon them, he wanted them to see Lord Kṛṣṇa face to face.

B. *Narada's speech to the brothers*

1. **Wealth is the biggest bewilderment (more so than beauty, aristocracy/birth and knowledge)**

- ॐ Among all the attractions of material enjoyment, the attraction of riches bewilders one's intelligence more than having beautiful bodily features, taking birth in an aristocratic family, and being learned.
- ॐ When one is uneducated but falsely puffed up by wealth, the result is that one engages his wealth in enjoying wine, women and gambling.
- ॐ Unable to control their senses, rascals who are falsely proud of their riches or their birth in aristocratic families are so cruel that to maintain their perishable bodies, which they think will never grow old or die, they kill poor animals without mercy.
- ॐ Sometimes they kill animals merely to enjoy an excursion.

07 - Dāmodara Līlā

- ॐ While living one may be proud of one's body, thinking oneself a very big man, minister, president or even demigod, but whatever one may be, after death this body will turn either into worms, into stool or into ashes.
- ॐ If one kills poor animals to satisfy the temporary whims of this body, one does not know that he will suffer in his next birth, for such a sinful miscreant must go to hell and suffer the results of his actions.

2. Whose body is it? (Everyone's)

- ॐ While alive, does this body belong to its employer, to the self, to the father, the mother, or the mother's father?
- ॐ Does it belong to the person who takes it away by force, to the slave master who purchases it, or to the sons who burn it in the fire?
- ॐ Or, if the body is not burned, does it belong to the dogs that eat it?
- ॐ Among the many possible claimants, who is the rightful claimant?
- ॐ Not to ascertain this but instead to maintain the body by sinful activities is not good.
- ॐ This body, after all, is produced by the unmanifested nature and again annihilated and merged in the natural elements.
- ॐ Therefore, it is the common property of everyone.

3. Poverty is the best cure for those who use their wealth to inflict undue suffering on others

- ॐ Under the circumstances, who but a rascal claims this property as his own and while maintaining it commits such sinful activities as killing animals just to satisfy his whims?
- ॐ Unless one is a rascal, one cannot commit such sinful activities.
- ॐ Atheistic fools and rascals who are very much proud of wealth fail to see things as they are.
- ॐ Therefore, returning them to poverty is the proper ointment for their eyes so they may see things as they are.
- ॐ At least a poverty-stricken man can realize how painful poverty is, and therefore he will not want others to be in a painful condition like his own.
- ॐ By seeing their faces, one whose body has been pricked by pins can understand the pain of others who are pinpricked.
- ॐ Realizing that this pain is the same for everyone, he does not want others to suffer in this way.
- ॐ But one who has never been pricked by pins cannot understand this pain.
- ॐ A poverty-stricken man must automatically undergo austerities and penances because he does not have the wealth to possess anything.
- ॐ Thus his false prestige is vanquished.

07 - Dāmodara Līlā

- ॐ Always in need of food, shelter and clothing, he must be satisfied with what is obtained by the mercy of providence.
- ॐ Undergoing such compulsory austerities is good for him because this purifies him and completely frees him from false ego.
- ॐ Always hungry, longing for sufficient food, a poverty-stricken man gradually becomes weaker and weaker.
- ॐ Having no extra potency, his senses are automatically pacified.
- ॐ A poverty-stricken man, therefore, is unable to perform harmful, envious activities.

4. Poverty is actually advantageous

- ॐ In other words, such a man automatically gains the results of the austerities and penances adopted voluntarily by saintly persons.
- ॐ Saintly persons may freely associate with those who are poverty-stricken, but not with those who are rich.
- ॐ A poverty-stricken man, by association with saintly persons, very soon becomes uninterested in material desires, and the dirty things within the core of his heart are cleansed away.
- ॐ If one gets the advantage of association with saintly persons, by their instructions one becomes more and more purified of material desires.
- ॐ Saintly persons [sādhus] think of Kṛṣṇa twenty-four hours a day.
- ॐ They have no other interest. Why should people neglect the association of such exalted spiritual personalities and try to associate with materialists, taking shelter of nondevotees, most of whom are proud and rich?

C. Narada's curse

- ॐ Therefore, since these two persons, drunk with the liquor named Vāruṇī, or Mādhvī, and unable to control their senses, have been blinded by the pride of celestial opulence and have become attached to women, I shall relieve them of their false prestige.
- ॐ These two young men, Nalakuvara and Maṇigrīva, are by fortune the sons of the great demigod Kuvera, but because of false prestige and madness after drinking liquor, they are so fallen that they are naked but cannot understand that they are.
- ॐ Therefore, because they are living like trees (for trees are naked but are not conscious), these two young men should receive the bodies of trees. This will be proper punishment.
- ॐ Nonetheless, after they become trees and until they are released, by my mercy they will have remembrance of their past sinful activities.
- ॐ Moreover, by my special favor, after the expiry of one hundred years by the measurement of the demigods, they will be able to see the Supreme

07 - Dāmodara Līlā

Personality of Godhead, Vāsudeva, face to face, and thus revive their real position as devotees.

ॐ Narada leaves and they become trees

II. The pastime

ॐ Took place on Diwali

A. A neighborhood gopi brings K (err... her son) to MY

ॐ K was always going to neighbors' houses and stealing butter and yogurt.

ॐ One day an elderly gopi catches K and decides to bring him to MY for punishment.

ॐ So she takes K by the hand to MY and complains

ॐ K transforms himself into that gopi's son

ॐ Gopi to MY: Your son is naughty and mischievous. You should punish him.

ॐ MY is confused, looking at the gopi holding her own son's hand and K is not around.

ॐ MY: I think you've made a mistake

ॐ Gopi looks down and sees she's holding her own son's hand & leaves embarrassed.

ॐ K transforms back

ॐ K to gopi: Next time you do that I'll transform myself into your husband.

B. The milk boils over

ॐ MY wanted the best for K, so she only choose milk from the best cows (out of the many thousands NM had). Furthermore, she only chose milk from those best cows that grazed on this one particular area of GH that had the best grass.

ॐ She did this because she thought that he was stealing butter and yogurt from the neighboring houses because He didn't like theirs.

ॐ MY sees her maid is busy so she personally tends to churning butter

ॐ While churning sang childhood pastimes of K; While churning the butter, mother Yasoda was singing about the childhood activities of Kṛṣṇa.

ॐ All gopis sang about K's pastimes like this.

ॐ It was formerly a custom that if one wanted to remember something constantly, he would transform it into poetry or have this done by a professional poet. It appears that mother Yasoda did not want to forget Kṛṣṇa's activities at any time.

07 - Dāmodara Līlā

- ॐ Therefore she poeticized all of Kṛṣṇa's childhood activities, such as the killing of Putana, Aghasura, Sakatasura and Trnavarta, and while churning the butter, she sang about these activities, in poetical form.
- ॐ *SP comments in purport: "Anyone who desires to be Kṛṣṇa conscious in motherly affection or parental affection should contemplate the bodily features of mother Yasoda. It is not that one should desire to become like Yasoda, for this is Mayavada. Either in parental affection or conjugal love, friendship or servitorship--in any way--we must follow in the footsteps of the inhabitants of Vṛndavana, not try to become like them. Therefore this description is provided here. Advanced devotees must cherish this description, always thinking of mother Yasoda's features--how she was dressed, how she was working and perspiring, how beautifully the flowers were arranged in her hair, and so on. One should take advantage of the full description provided here by thinking of mother Yasoda in maternal affection for Kṛṣṇa."*
- ॐ Out of love milk starts flowing from breasts
- ॐ Perspiration on face
- ॐ Flower garland scattered
- ॐ K approaches indicating that MY should breastfeed now (SB)/give K butter (GS)
- ॐ K dances behind MY to get butter from MY
- ॐ Ankle bells sound sweet
- ॐ Continues to beg for butter
- ॐ Indicates that MY should stir later & thus grabs a hold of the churning rod.
- ॐ MY concedes, smiling at K puts on lap
- ॐ Milk also wanted opportunity to do service, thus milk was thinking if K becomes fully satisfied by MY's breast milk, then what chance do I have to serve K? Therefore milk decided to boil over.
- ॐ Milk begins to boil over
- ॐ MY puts K down to tend to milk
- ॐ K becomes angry
- ॐ Lips and eyes red
- ॐ Press teeth and lips
- ॐ Using emerald breaks pot of butter
- ॐ With false tears in eyes began to eat butter
- ॐ MY returns and sees broken pot (yogurt was being churned into butter)
- ॐ MY thinks this child is clever; he broke the pot and went to a secluded place to eat
- ॐ MY follows butter smeared footprints

07 - Dāmodara Līlā

- ॐ After searching all over finds K on top of large grinding mortar that had been turned upside down
- ॐ K is taking yogurt from a hanging from the ceiling and distributing to the monkeys
- ॐ K looking this way and that b/c conscious of his naughty behavior
- ॐ MY quietly approach from behind w/ stick in hand
- ॐ K sees and jumps down running in fear
- ॐ MY chases
- ॐ Couldn't keep up b/c of thin waist and heavy body
- ॐ Flowers in hair fall
- ॐ Finally catches K
- ॐ K almost to point of tears
- ॐ "When caught by mother Yasoda, Kṛṣṇa became more and more afraid and admitted to being an offender.
- ॐ As she looked upon Him, she saw that He was crying,
- ॐ His tears mixing with the black ointment around His eyes, and as He rubbed His eyes with His hands,
- ॐ He smeared the ointment all over His face. Mother Yasoda, catching her beautiful son by the hand, mildly began to chastise Him."
- ॐ Eyes become restless upon seeing MY

C. Binding of K

- ॐ MY think: If the child is too fearful of me, I don't know what will happen to Him
- ॐ Discards stick
- ॐ Decides to bind with ropes
- ॐ
- ॐ Mother Yasoda wanted to bind Kṛṣṇa not in order to chastise Him but because she thought that the child was so restless that He might leave the house in fear.
- ॐ That would be another disturbance.
- ॐ Therefore, because of full affection, to stop Kṛṣṇa from leaving the house, she wanted to bind Him with ropes
- ॐ 2 fingers too short
- ॐ Garland falls while endeavoring to tie
- ॐ K feels compassion and agrees to be bound seeing MY labor so hard

07 - Dāmodara Līlā

D. Other gopis come

- ॐ Other gopis come and see the broken pot of yogurt, churn and frightened child
- ॐ Filled with compassion they chastised MY
- ॐ Gopis to MY: in our homes, the children break these clay jugs all the time
- ॐ You are not kind
- ॐ You are merciless
- ॐ You beat this by with a stick & tie him up only because he broke a clay jug

E. K pulls down the trees

- ॐ After this exchange MY became absorbed in housework
- ॐ K drags mortar & goes with friends to Yamuna
- ॐ K's belly bound with rope
- ॐ K sees a pair of Y-A trees
- ॐ Drags mortar over and walked between trees
- ॐ K says to self: Mother Yasodā first of all left without feeding Me sufficient milk, and therefore I broke the pot of yogurt and distributed the stock butter in charity to the monkeys. Now she has bound Me up to a wooden mortar. So I shall do something more mischievous than before.
- ॐ Thus thinks of pulling down trees
- ॐ Pulls down & uproots
- ॐ Trees were 60-80 ft tall
- ॐ Sound of falling was like thunder

F. Nalakuvera and Manigriva appear

- ॐ 2 personalities emerge from trees
- ॐ Circumambulate K
- ॐ Touch feet
- ॐ Dandavats

G. Prayers of N & M

- ॐ By seeing you we are free from a brahmana's punishment
- ॐ We should not have offended your devotee
- ॐ Ob to you who is the pleasure of cows, land and the senses (Govinda)
- ॐ The L whose belly is bound with ropes (Damodara)
- ॐ Dear Lord Kṛṣṇa, You are the original Personality of Godhead, master of all mystic powers. Learned brāhmaṇas know very well that this cosmic manifestation is an expansion of Your potencies, which are sometimes manifest and sometimes unmanifest.

07 - Dāmodara Līlā

- ॐ You are the original provider of the life, body and senses of all living entities. You are the eternal God, Lord Viṣṇu, who is all-pervading, the imperishable controller of everything, and You are eternal time.
- ॐ You are the original source of the cosmic manifestation, which is acting under the spell of the three modes of material nature—goodness, passion and ignorance.
- ॐ You are living as the Supersoul in all the multiforms of living entities, and You know very well what is going on within their bodies and minds.
- ॐ Therefore You are the supreme director of all activities of all living entities. But although You are in the midst of everything which is under the spell of the material modes of nature, You are not affected by such contaminated qualities.
- ॐ No one under the jurisdiction of the material modes can understand Your transcendental qualities, which existed before the creation; therefore You are called the Supreme Transcendence. Let us offer our respectful obeisances unto the lotus feet of You, Lord Vāsudeva, the Supreme Brahman, who are always glorified by Your personal internal potencies.
- ॐ In this material world You make Yourself known only by Your different incarnations. Although You assume different types of bodies, these bodies are not part of the material creation. They are always full of the transcendental potencies of unlimited opulence, strength, beauty, fame, wisdom and renunciation. In the material existence there is a difference between the body and the owner of the body, but because You appear in Your original spiritual body, there is no such difference for You.
- ॐ When You appear, Your uncommon activities indicate that You are the Supreme Personality of Godhead. Such uncommon activities are not possible for anyone in material existence. You, the Supreme Personality of Godhead, cause the birth and death as well as the liberation of the living entities, and You are full with all Your plenary expansions.
- ॐ You can bestow on everyone all kinds of benedictions. O Lord! O source of all auspiciousness and goodness, we offer our respectful obeisances unto You. You are the all-pervading Supreme Personality of Godhead, the supreme source of peace and the supreme personality in the dynasty of King Yadu.
- ॐ O Lord, our father, known as Kuvera, the demigod, is Your servant. Similarly, the great sage Nārada is also Your servitor, and only by their grace have we been able to see You personally.
- ॐ We therefore pray that we may always be engaged in Your transcendental loving service by speaking only about Your glories and hearing about Your transcendental activities. May our hands and other limbs be engaged in Your service and our minds always be concentrated at Your lotus feet and our heads always bowed down before the all-pervading universal form of Your Lordship.

07 - Dāmodara Līlā

H. K's response

- ॐ It was already known to me about the curse
- ॐ Narada has made you very fortunate
- ॐ If someone is able, by chance, to see face to face a great saintly person like Nārada, who is always serene and merciful to everyone, then immediately that conditioned soul becomes liberated. This is exactly like being situated in the full light of the sun: there cannot be any visionary impediment.
- ॐ Therefore, O Nalakuvara and Maṇigrīva, your lives have now become successful because you have developed ecstatic love for Me.
- ॐ This is your last birth within material existence. Now you can go back to your father's residence in the heavenly planets, and by remaining in the attitude of devotional service, you will be liberated in this very life.

I. M & N circumambulate K

- ॐ
- ॐ Bow down and head north

J. Reaction of the cowherd men

- ॐ Vrajabasis headed by NM all come to spot where trees fell
- ॐ Astonished to see how the two great trees had fallen
- ॐ Puzzled because they could find no reason
- ॐ When they saw K bound, they must have thought it was some demon
- ॐ Otherwise how could it happen
- ॐ Simultaneously perturbed because so many events seemed to be happening to K
- ॐ While contemplating what might have happened, NM asks the children present what had happened
- ॐ Kids: K made fall
- ॐ Two effulgent personalities emerged
- ॐ They bowed to K and then headed North
- ॐ
- ॐ Most did not believe the kids
- ॐ Some did believe and told NM that his child was not ordinary
- ॐ NM then came forward and undid the knot binding K
- ॐ NM untied K & put K on lap
- ॐ Embraced and smelled
- ॐ Rebuke MY
- ॐ Gave 100 cows in charity

07 - Dāmodara Līlā

ॐ

ॐ K then went to the laps of the elderly gopis

ॐ They took K outside to the courtyard and began to sing and clap of his activities

III. The Anartha

A. Caitanya Siksamṛta

ॐ High birth and opulence lead to pride and arrogance
The Yāmala-arjuna trees represent the intoxicated pride and arrogance stemming from high birth and wealth,...

ॐ Pride and arrogance then lead to violence, etc.
...which breed violence, illicit sex, debauchery and addiction to wine,

ॐ Which in turn promote further wretched behaviors
...which leads to loose speaking and shameless brutality to other living beings.

ॐ Kṛṣṇa's mercy is what saves us
Kṛṣṇa, being merciful, removes this sin by breaking the twin Yāmala-arjuna trees.

IV. Lessons from the pastime

A. High birth

1. Queen Kuntī's prayers (SB 1.8.26):

*vipadah santu tāh sasvat
tatra tatra jagad-guro
bhavato darsanam yat syād
apunar bhava-darsanam*

I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths.

*janmaisvarya-sruta-srībhir
edhamāna-madah pumān
naivārhaty abhidhātum vai
tvām akiñcana-gocaram*

My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling.

07 - Dāmodara Līlā

*namo 'kiñcana-vittāya
nivṛtta-guṇa-vṛttaye
ātmārāmāya sântāya
kaivalya-pataye namah*

My obeisances are unto You, who are the property of the materially impoverished. You have nothing to do with the actions and reactions of the material modes of nature. You are self-satisfied, and therefore You are the most gentle and are master of the monists.

ॐ Seniority as a devotee

ॐ Born in America

ॐ Born in India

B. Wealth

1. SB 1.17.39 says:

The personality of Kali asked for something more, and because of his begging, the King gave him permission to live where there is gold because wherever there is gold there is also falsity, intoxication, lust, envy and enmity.

1. Real opulence is almost unknown these days:

"So actually, human opulence means not these tin cars. Once it is dashed with another car, it is finished, no value. Human opulence means the society must have enough gold, enough jewelry, enough silk, enough grains, enough milk, enough vegetables, like that. That is opulent. That is opulence. Formerly a person was considered rich by two things: dhanyena dhanavan. How much grain stock he has got at his home. A big, big barn, filled with grains. Still in India, if I am going to give my daughter to some family, to see the family's opulence, I go to see the house, and if I see there are many, many barns' stock of grains and many cows, then it is very good. It is opulent. Dhanyena dhanavan, gavaya dhanavan. A man is considered to be rich when he has got enough quantity of grains, enough quantity of, I mean to say, number, enough number of cows. Just like Maharaja, Nanda Maharaja, the foster father of Kṛṣṇa. He was keeping 900,000 cows. And He was rich man. He was maharaja, king. But see the behavior. His beloved son, Kṛṣṇa and Balarama, he has entrusted to take care of the calves or cows: "Go in the forest." He is well dressed with ornament, and nice dress, everything. All the cowherds boys, they are very rich. They have got enough grains and enough milk. Naturally they will be rich. But not that the cows and the calves will be taken care of by some hired servant. No. They would take care himself. " [SP lecture, SB 1.9.2, Los Angeles, May 16, 1973]

07 - Dāmodara Līlā

- ॐ Manigriva and Nalakuvera were blinded by their wealth, and thus we see it is easier for a **camel to pass through the eye** of a needle than a rich man to enter the kingdom of God.
- ॐ Wealth in fact brings on demoniac qualities. *Isvaro 'ham aham bhogi...* the wealthy person begins to think "Now I am the enjoyer and controller".
- ॐ Practical experience demonstrates this. The **poor are much more willing to give**, although their resources are limited.
- ॐ So the devotee must carefully avoid this pitfall. Simple living and high thinking. An intelligent devotee will keep himself on the verge of poverty.
- ॐ What is real wealth anyway? Austerity is the wealth of the brahmana.
- ॐ Knowledge and truth are also wealth.

C. Violence

- ॐ The opposite of compassion which is what a devotee is supposed to develop
- ॐ A devotee experiences suffering by seeing others suffering (and happiness by seeing others flourish)

D. Illicit Sex

1. Prahlada's prayers (SB 7.9.45)

*yan maithunādi-grhamedhi-sukham hi tuccham
kaṇḍuyanena karayor iva duhkha-duhkham
tṛpyanti neha kṛpāṇā bahu-duhkha-bhājah
kaṇḍutivan manasijam viśaheta dhīrah*

Sex life is compared to the rubbing of two hands to relieve an itch. Grhamedhis, so-called grhasthas who have no spiritual knowledge, think that this itching is the greatest platform of happiness, although actually it is a source of distress. The kṛpāṇas, the fools who are just the opposite of brāhmaṇas, are not satisfied by repeated sensuous enjoyment. Those who are dhīrah, however, who are sober and who tolerate this itching, are not subjected to the sufferings of fools and rascals.

2. Rshabhdeva's prayer (SB 5.5.8)

*pumsah striyā mithunī-bhāvam etam
tayor mitho hṛdaya-granthim āhuh
ato gr̥ha-kṣetra-sutāpta-vittair
janasya moho 'yam aham mameti*

The attraction between male and female is the basic principle of material existence. On the basis of this misconception, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life's illusions and thinks in terms of "I and mine."

07 - Dāmodara Līlā

E. Intoxication

F. Some additional thoughts

- ॐ This anartha arises out of **pride** and **arrogance**, which in turn have their root in **aristocratic birth**. This in turn leads to **hatred of others**.
- ॐ Hatred, we know, has **roots in envy**
- ॐ In the case here, Manigriva & Nalakuvera were intoxicated with pride. Of course they were also drunk. But it was their pride that pre-empted their behavior which brought on the curse. The innocent damsels, who were also drunk, at least had the decency to try and cover themselves.
- ॐ Physical birth is certainly one cause for unnecessary pride. Other kinds of birth are also catalysts. Some specific births to be wary of:
- ॐ Initiation by a particular spiritual master, often Srila Prabhupada
- ॐ Birth in India
- ॐ Birth in a wealthy family
- ॐ Born w/ natural abilities (i.e., janmaisvaryā ...)
- ॐ Pride in any form must be curtailed. Pride based on birth can only **lead towards spiteful behavior** towards others and obstruct proper dealings.
- ॐ This seems to be something that the aspiring devotee must watch for early on. Kṛṣṇa was very young (less than three?).
- ॐ Main thing is the importance of simple living and high thinking.

G. Two inches

- ॐ The two inches represent: A.) love and devotion, and B.) the devotee's endeavor and Krishna's mercy.
- ॐ The bond created is so strong that the tree broke, not the rope.

V. How it all fits together

- ॐ "Simple living & high thinking!" When we don't obey this simple edict we allow ourselves to become contaminated. Wealth and the things it can purchase can be used in Kṛṣṇa's service. Yukta-vairāgya is one of the most bastardized principles in this movement. Those who want to go back to Godhead will remember this and be careful to not be attached.
- ॐ Aristocratic position is yet another obstacle. Position can be used to serve Kṛṣṇa, but when we use position to satisfy our own needs we only cripple ourselves.
- ॐ Kṛṣṇa was still quite young, so this suggests that this is an obstacle that must be overcome early in our devotional lives.
- ॐ This was also a reaction from a previous life (*yeṣāṁ tv anta-gatam pāpam janānāṁ puṇya-karmaṇām/te dvandva-moha-nirmuktā bhajante mām*)

Friday, January 02, 2009

07 - *Dāmodara Līlā*

dṛdha-vratāḥ — Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the dualities of delusion, and they engage themselves in My service with determination. [BG 7.28])

- ॐ The mercy of the devotees was also involved in this lila.
- ॐ Mother Yasoda had to labor very hard, and it was love devotion (the two missing inches) that ultimately bound Kṛṣṇa.

08 - Vatsāsura

I. Past life

- ॐ In prev life was Pramila, son of Muru
- ॐ After conquering the demigods, Pramila entered entered Vasiṣṭha Muni's āsrama
- ॐ Saw Kamadhenu cow Nandinī
- ॐ Pram desired Nandinī
- ॐ Transformed self into brahmana
- ॐ Approached VM and begged for cow
- ॐ VM had divine vision and stood silent
- ॐ Nan spoke: You are a demon, Muru's son
- ॐ You have assumed this brahmana's form to steal VM's cow
- ॐ Therefore you now become a calf
- ॐ Pram immed becomes a calf
- ॐ Circum VM
- ॐ Bows down
- ॐ "Save me! Save me!"
- ॐ Nan: o great demon, at the end of Dvarpara yuga when among calves you will attain liberation

II. The pastime

A. K & B begin to heard the calves

- ॐ *(Lilas now begin to focus on sakhya rasa, previously was vatsalya)*
- ॐ At this time Kṛṣṇa and Balarama were given charge of the calves.
- ॐ The first responsibility of the cowherd boys was to take care of the little calves.
- ॐ The boys are trained in this from the very beginning of their childhood.
- ॐ *Nanda Mahārāja liked this idea, but Mother Yasoda did not like it. Kṛṣṇa was now 3 years old. Mother Yasoda objected that Kṛṣṇa was too young, as she was still breast-feeding Him. But Kṛṣṇa insisted, and so Mother Yasoda had to agree. He said: "Please don't stop Me. I find great pleasure in herding the calves."*
- ॐ *It is described in Gopāl Campu that Nanda Mahārāja personally selected a small group of calves for the occasion of Kṛṣṇa's first herding.*
- ॐ *There was a big festival for the event. Kṛṣṇa was given a small reddish stick, a rope, buffalo horn and flute.*
- ॐ *Before They went out Mother Yasoda brought some nice shoes and an umbrella for Kṛṣṇa, and she told Balarāma to take care of His younger brother, and make sure He is wearing His shoes and using His umbrella. But Kṛṣṇa protested that He didn't want to use those things, because the calves were not. He refused to wear His shoes, unless all the calves were provided with four shoes each, and each had an umbrella and a man to carry the umbrella.*

08 - Vatsāsura

- ॐ *Kṛṣṇa told His mother "Dharmo raksati raksitah" if one is engaged in dharma then that dharma will protect one. So He said: "Taking care of the calves and cows is our dharma. Let us take special care of them, and they will take care of us."*
- ॐ *On the first day Nanda Mahārāja and Mother Yasoda came along to assist Kṛṣṇa and Balarāma. The two boys quickly mastered the art of herding calves. Then Kṛṣṇa requested Nanda Maharāja and Mother Yasoda to go back, and Nanda Maharāja asked Them not to enter too deep into the forest, and to come home early and safely.*
- ॐ Along with other little cowherd boys, Kṛṣṇa and Balarama went into the pasturing ground and took charge of the calves and played with Their playmates.
- ॐ While taking charge of the calves, sometimes the two brothers played on Their flutes.
- ॐ Sometimes They played with amalaki fruits and bael fruits, just like small children play with balls.
- ॐ Sometimes They danced and made tinkling sounds with Their ankle bells.
- ॐ Sometimes They made Themselves into bulls and cows by covering Themselves with blankets.
- ॐ The two brothers also used to imitate the sounds of bulls and cows and play at bullfighting.
- ॐ Throwing things
- ॐ Playing flutes
- ॐ Making array of noises with mouths
- ॐ Chasing birds' shadows
- ॐ Decorating each other with leaves and flowers
- ॐ Sometimes They used to imitate the sounds of various animals and birds. In this way, They enjoyed Their childhood pastimes apparently like ordinary, mundane children.

B. Vatsasura lila

- ॐ *Kamsa drew meeting of cohorts*
- ॐ *Kamsa: what animal is dear to K?*
- ॐ *Has anyone noticed he seems to have affinity for one type of animal*
- ॐ *Demons: Cows!*
- ॐ *Vats volunteers*
- ॐ *Vatsasura wasn't confident could kill Kṛṣṇa, therefore took the form of a calf, thinking that if he were defeated at least Kṛṣṇa wouldn't kill him because he was a cow after all.*
- ॐ Once, when Kṛṣṇa and Balarama were playing on the bank of the Yamuna, a demon of the name Vatsasura assumed the shape of a calf and came there intending to kill the brothers.

08 - Vatsāsura

- ॐ By taking the shape of a calf, the demon could mingle with other calves.
- ॐ Moves tail as runs among gopas and cows
- ॐ *Vats hardly fits in*
- ॐ Kṛṣṇa, however, specifically noticed this, and He immediately told Balarama about the entrance of the demon.
- ॐ *K to Bal: to you recognize this calf*
- ॐ *Bal: No, I think it's a demon*
- ॐ *K: OK, I'll kill it*
- ॐ *B: that could be a problem.*
- ॐ *We're cowherders, how can we kill*
- ॐ *It will look bad*
- ॐ *"He's a demon"*
- ॐ *"Yes, but he's also a calf, and people will be very upset if we kill a calf"*
- ॐ *"No, he'll reveal his original form at death"*
- ॐ Both brothers then followed him and sneaked up upon him.
- ॐ Vats kicks K with hind legs on shoulder
- ॐ Boys flee
- ॐ Kṛṣṇa caught hold of the demon-calf by the two hind legs and tail,
- ॐ Whipped him around
- ॐ Threw to ground very forcibly
- ॐ Picks up
- ॐ Throws up into a kapittha tree.
- ॐ The demon lost his life and fell down from the top of the tree to the ground.
- ॐ Made other Kapittah trees fall like dominos
- ॐ When the demon lay dead on the ground, all the playmates of Kṛṣṇa congratulated Him, "Well done, well done,"
- ॐ Demigods in the sky began to shower flowers with great satisfaction and chant Jaya!x2
- ॐ From body comes great light that enters K (wasn't qualified to enter the spir world so achieves sayujya mukti).

III. Mānasī Gangā's appearance

"Because Kṛṣṇa had killed a demon in the shape of a calf, the cowherd boys asked him to take His bath in the river Ganges in order to purify Himself. Not wanting to leave Vraja, Kṛṣṇa informed the cowherd boys that He would call the river Ganges to appear in Vraja. Kṛṣṇa then meditated, and from within His mind the river Ganges manifested before Him in the form of Mānasī-gangā. *Mānasa* means mind. In other words, the Gangā manifested from the mind of Kṛṣṇa.

08 - Vatsāsura

- ॐ After K kills Vatsasura He was advised by the gopas (boys) that He should bath in the Ganges to purify from sin of killing cow/calf
- ॐ Not wanting to leave Vraja K informed the cowherd boys he would call the Ganges to appear in Vrindavan
- ॐ K then meditated, and from within His mind the river Ganges manifested before Him in the form of Manasi Ganga. Manasi means mind. In other words, the Ganges manifested from the mind of K.

- ॐ One day Nanda and Yasoda heard a story about the glories of the Ganges:
- ॐ Garuda, the giant bird carrier of V had been searching for food and came across a snake.
- ॐ G picks up and starts to fly away. When pass over Ganges tail of snake touches. Transforms into 4-armed form like V.
- ॐ G sees this and places on back and takes to Vaikuntha
- ॐ When N et al heard this they wanted to go the Ganga themselves.
- ॐ Decided to go and began packing immediately.
- ॐ K sees and asks where they are planning to go.
- ॐ Informs K
- ॐ K declares that it is unnecessary to visit any other holy place, all the tirthas are actually present in Vraja
- ॐ Nanda et al persist
- ॐ K leads to center of GH & immed in front of them Ganga personified appeared
- ॐ Residents of V. offer ob. To G-devi
- ॐ All took bath

IV. General notes

- ॐ Took place on Gopāṣṭami one year after Dāmodāra līlā.
- ॐ Relates to raising kids in Kṛṣṇa consciousness
- ॐ Also relates to training devotees.
- ॐ Those who are indifferent to the spiritual master fall victim to the frailties and inconsistencies of children. — Varsana Swami
- ॐ This may be more applicable in developing the mood of *sakhya rasa* whereas previous anarthas may have focused on *vatsalya rasa*
- ॐ K is 3
- ॐ Just moved to Vṛndāvana

V. The Anārtha

A. Kṛṣṇa Samhita

- ॐ Trying to enjoy body & senses (perhaps in guise of Krishna consciousness)
The living entities are sober by nature, but when they are disturbed due to possessing a body made of blood and flesh it is called bāla-doṣa, or juvenile offenses. This is the fourth obstacle, in the form of Vatsāsura.

B. Caitanya Sikṣamṛta

- ॐ Immaturity, greed, bad association
Vatsāsura, the demon who assumed the form of a calf, represents performing sinful activities out of an immature mind under the control of greed and the bad influence of evil company. By the mercy of Kṛṣṇa, this fault is vanquished.

C. Professor Sanyal

- ॐ Offending the spiritual master (the parent)
The fourth obstacle "on the path" is termed juvenile offense. Persons who are indifferent to the spiritual guide are thereby rendered subject to the inconsistencies and frailties that beset naughty children. This enemy of the infant Krishna is known as Vatsāsura. The novice must beware of the guiles of this malicious demon and try to get rid of him at an early stage.

D. Notes from Srīla Bhaktisiddhanta Saraswati Thākura

1. Occurs at a young stage in devotional life

- ॐ New devotees are particularly susceptible
He represents evils that are peculiar to boyhood. The neophyte is extremely susceptible to such evils. They can only be eliminated by the mercy of Kṛṣṇa.
- ॐ By engaging in devotional service, Krishna eradicates this anartha
If one engages in Kṛṣṇa's service they will be completely eradicated at an early stage

2. Children are by nature playful and this should not be stifled.

- ॐ There is nothing inherently wrong with young persons trying to enjoy and be playful; in fact there is positive value in these activities. (Playfulness shouldn't be discouraged. Kids should be kids and as they mature they will naturally act more like adults. On the other hand; adults shouldn't play like children.)
There is an English proverb that sowing of wild oats is inevitable at a young age. The term Puritanism was originally coined to express the protest of boys and young men against any undue curtailment of the scope of enjoyment that should be regarded as permissible to them. Boys and young men claim the right to be merry and frolicsome. There is nothing objectionable and much that is of positive value in the display of these juvenile qualities.

08 - Vatsāsura

ॐ Attempts to curtail this behavior (due to its sensuous – and thus harmful – nature) result in discouragement – but similar activities by adults are not appropriate
If the attempt be made to stifle this innocent play of the boyish nature under the impression that it is an exhibition of sensuousness and for that reason is as harmful as similar conduct on the part of grown-up persons, the result is not assurance but discouragement of juvenile innocence.

ॐ There are, however, black sheep who must be guarded against
There are indeed black sheep and these should not be allowed to taint the whole flock, and for this purpose caretakers with full sense of their delicate responsibility are required to keep watch over them for ensuring the innocence of boyhood and youth without killing their joys.

ॐ This double purpose is difficult to execute.
But with every precaution it has been found impossible to attain this double purpose.

3. The only effective way to protect children from becoming contaminated by sensuality is to engage them in Kṛṣṇa conscious activities, not just restrict them.

ॐ Sastra says devotional service is the only protection.
The scriptures say that it is not in the power of man to ensure the immunity of boys and girls from the blight of sensuousness except by means of the service of Kṛṣṇa. This is declared to be the only effective and natural method. Let the boys be exposed to the attraction of the Cowherd Boy of Vraja.

ॐ By engaging in service they will gain attraction to Kṛṣṇa.
They will soon learn to pick up His company. They will easily realize that Kṛṣṇa can alone save them from every form of danger to which they are exposed by the 'right' of their juvenile nature.

ॐ This because Krishna consciousness is for everyone, not just the elderly
Why should this be so? There is a very simple reason. Kṛṣṇa does not limit His service only to the middle-aged and old people.

4. The object of the Puritanic idea is to stop children engaging in sinful activities so they can enjoy those same activities more when they are adults.

ॐ Puritan ideas have a good origin
The Puritanic idea of Godhead is a conception which owes its origin to persons who are elderly although honestly enough anxious to establish the Kingdom of God on this earth.

08 - Vatsāsura

- ॐ But they preach a veiled form of sense gratification
But if you scratch the thin coating on the surface of their sage and sober scheme as befitting their age you only detect the rotten arrangement for securing the maximum of sensuous enjoyment for those very children who are to be brought up in this virtuous way. If the child is allowed to spoil his health in boyhood, think these righteous people, he will not be in a position later to enjoy the legitimate pleasures of the grown-up man. Unless the young man husbands his resources of sense gratification he will also be a victim of premature old age. It is a policy of expediency of postponing a small present measure of enjoyment for reaping a much larger measure of it through the long tracts of the years to come.
- ॐ Spurious (inauthentic, false) brahmacarya teaches sense gratification; real brahmacarya is to serve God
The spurious brahmacarya ideal as misconceived by its worldly supporters embodies this Puritanic outlook. The scriptures indeed, enjoin that everyone should serve Godhead from the womb. This is the real meaning of brahmacarya. The ascetic practices that have come to attach themselves to the conception were interpolated into the scriptures in order to ensure worldly values by this form of the empiric method. The scheme requires that the laws of the growth of the physical and mental bodies should be observed and followed.
- ॐ A familiar Christian concept (God created this world for our enjoyment; nature/God thus becomes subservient)
Nature is regarded as the kind mother who favours only those of her children who cultivate the filial habit of prying into her secrets. Nature is supposed to be unable to avoid divulging her secrets to her inquisitive children although she is well aware that her children will exploit this knowledge for troubling her by harnessing her to their service. In other words it is also assumed to be the duty of the kind mother to consent to put herself in chains in order to minister to the sensuous appetites of her worthier children. Nature is assumed to be able to do good to her children only by submitting to be the victim of their lust.
- ॐ Godless asceticism is really a means to enjoy mastery and hence greater enjoyment
The practices of asceticism are really conceived in the epicurian spirit. The ascetic dreams of obtaining the mastery over nature by the method of controlling the senses. If the senses grow callous to the temptations of the world the ascetic thinks that he will have less chance of falling into the power of nature. He has an idea that when he will have perfected these defensive arrangements he will have become the real master of the situation. The brahmacarya, according to the ascetic point of view, is to pass through a period of training in severe abstinence with his guru in order to be fitted to discharge the duties of citizenship, which will make a great demand on his nerves and muscles with greater thoroughness. There is no reference to the service of God or to any spiritual issue.

5. Real spiritual training is completely transcendental

ॐ When the soul is properly trained spiritually, self control comes as a by-product
We have had many occasions to explain that the spiritual is transcendental. No mundane consideration can form any part of spiritual training or conduct. It is not a spiritual affair to be even able to control one's carnal desires. Such self-control is indeed automatically produced by the awakening of the soul. But self-control is not therefore a function of the soul. The soul has nothing to do with the senses. The soul desires neither sensuality or sexual purity. The soul is not a mere mortal being.

ॐ Brahmacarya without Krishna is mundane
If brahmacarya means a method of gaining moral power it is wholly a mundane affair and is as such not only of no concern to the soul but is positively obstructive to spiritual well-being.

ॐ The position of the soul
This is bound to be so because the point of view of the soul is all-embracing. The soul rejects nothing. He regards nothing as redundant or useless. The soul has a use for everything. But the soul sees everything as it is really related to himself and to other entities. Everything is absolutely good on the platform of the soul. The scriptural brahmacary institution accordingly means service of the Brahman i.e., the Reality Who is always the Great and always the Help. The servant of the Absolute is always free from delusion.

6. Real virtue is found only on the spiritual plane

ॐ Morality is only necessary in the mundane world.
Morality is a valued commodity only on the plane of delusion. But it has no locus standi on the plane where the conditions of existence are perfect.

ॐ Without Krishna consciousness it is not possible to be perfectly virtuous.
Till the service of Godhead is realized it is impossible to be really moral in the sense of being needlessly and perfectly virtuous.

ॐ And those who are virtuous (and not Krishna conscious) are subject to exploitation.
If a person is causelessly virtuous in the worldly sense he or she will be a subject of easy exploitation for all the cunning rascals of this world. This is so because morality as conceived by the empiricist has reference to the physical body and the changeable mind and is, therefore, liable to change so long as the conditions are not radically altered.

ॐ Materialists strive to create conditions that foster these artificial morals
The empiric contriver of juvenile welfare strives to produce conditions that will favour the growth and continuance of the empiric moral aptitude. These artificial conditions are confidently enough expected to be likely to prove of permanent benefit to those young persons who are brought up under these improvised conditions. But the brand of morality that has to be produced by the artificial

08 - Vatsāsura

manipulation of the natural environment is likely to prove of little value when the props are withdrawn. The analogy of needed protection for the growth of delicate plants does not apply as such plants are always exoterics. Hot-house morality is thus a misnomer and a delusion in relation to the soul.

7. Real Brahmacharya

- ॐ Mundane ethics are a perverted reflection of brahmacharya. *Brahmacharya fully embodies the substantive ideal of spiritual purity distortedly reflected in the empirical ethical conception.*
- ॐ Real brahmacharya means service to the Absolute. *Brahmacharya means service of the absolute.*
- ॐ Juvenile qualities (good and bad) have their place in spiritual life. *Juvenile innocence is not the monopoly of juvenile persons, any more than juvenile naughtiness. They are both animal entities, corresponding to analagous spiritual qualities. The spiritual activities are perfectly wholesome. They include all value and harmonize all disruptive conflict both of which are so utterly wanting in their mundane perverted reflections to be found in this world.*
- ॐ Some things are under our control to change and others depend on Krishna *It is not to be supposed that everything is done by Kṛṣṇa and there is nothing to be done by ourselves in any matter. As a matter of fact there is a division of parts to be played in functions that relate even to ourselves as between us and Kṛṣṇa. Certain duties are allotted to us. Certain other functions are reserved to Kṛṣṇa.*
- ॐ Killing Vatsasura is one of those. *Vatsāsura cannot be killed by us. He is too strong for us. This is in keeping with the experience of most educationists.*
- ॐ Juvenile innocence is has a role in life *Juvenile innocence is a necessity for both young and old. One cannot acquire it by any artificial process. No person can also ordinarily retain it after boyhood and youth. This is the real tragedy of human life.*

8. Parents must hand their sons over to properly qualified spiritual teachers. This is also a type of training for the parents.

- ॐ Juvenile innocence is desirable but it must be properly employed *Juvenile innocence is desired on account of its enjoyability. But it should properly be desired only for the service of Kṛṣṇa.*
- ॐ It the parents' responsibility to see that their children are trained spiritually by a pure devotee

08 - Vatsāsura

The parent can have no higher duty than to employ his boy in the service of Kṛṣṇa by putting him under the proper teacher, the pure devotee of Kṛṣṇa.

- ॐ The parents' aren't fit for this training
No parent is entitled to undertake the charge of spiritual training of his own boy. He is unfitted for the task by his mundane relationship. Once such relationship is grasped to be an obstacle in the way of juvenile training the necessity of sending the boy at the earliest opportunity to the proper teacher becomes self-evident.
- ॐ If a parent doesn't see this, it can be an obstacle to the child's spiritual growth
If the parent continues to retain his parental interest in the boy after he has been put into school for the above purpose he will only be standing in the way of the boy's progress.
- ॐ This is also training for the parents
The training is not for the boy only, but it is a training for his parents as well.
- ॐ Training is for the soul
Boyish naughtiness is apt to be overlooked, nay encouraged, under the impression that it is nature to be naughty. This opinion overlooks the all-important factor that the training is intended for the welfare of the soul of the boy and not for the juvenile body or mind. The soul does not require to be treated with indulgence. He is neither young nor old in the worldly sense. The body and mind of the boy have to be employed in the interest of the soul.
- ॐ Mundane considerations are unnecessary for the soul
Boyish naughtiness and boyish virtue are alike unnecessary for the soul. It is necessary for the soul to be freed from either form of worldliness.
- ॐ This is true for youth as well as adults
The mundane nature of the boy is no less a clog to the wheel of spiritual progress than the adult nature of the grown-up worldling. The process of training is identical in the two cases as the soul is neither young nor old.

Much irrational pity is wasted on boys who are employed from early infancy in the full-time service of Kṛṣṇa, on exactly the same terms as grown up persons. Persons who affect much kindness of disposition towards juvenile frailties profess to be unable to understand why juvenile offenses are taken as seriously in spiritual training as those of adult persons

9. The teacher must be qualified

- ॐ The teacher must engage the child in Krishna's service
But the teacher in charge of the spiritual training of boys can perform his duty by them only as the special agent of Kṛṣṇa. If such a teacher chooses to confide in his own devices he is bound to be undeceived at every step. What he has really to do is to use the boy constantly in the service of Kṛṣṇa.

08 - Vatsāsura

- ॐ The teacher should also be completely absorbed in devotional service
For this purpose it is necessary for the teacher himself to be a full-time servant of Kṛṣṇa. It is only by abstaining from anything that is not distinctively commanded by Kṛṣṇa or His real agent, the guru, that the spiritual teacher of the boys can hope to be of any help to his pupils.
- ॐ The current educational system needs to be overhauled; Krishna needs to be included
The so-called science of pedagogies requires to be thoroughly overhauled in order to afford a free hand to the bonafide devotee of Kṛṣṇa in managing young persons. The present arrangements based on the experience of this world and on the hypotheses of an absolute causal relationship connecting each phenomenon with the rest, by leaving out the reference to Kṛṣṇa can only realize the tragic part of a quack lightly administering all the wrong drugs to a parent smitten with a mortal illness
- ॐ But Kamsa will do his best to send Vatsāsura to destroy the young
The King of atheists, Kamsa, is always setting the demon Vatsāsura to corrupt and destroy the boys. The teacher of the young employed by the atheistic society is verily the agent of Kamsa. The atheist is afraid lest the boys are employed in the service of Kṛṣṇa. He is naturally anxious to prevent any acquaintance of the boys with Kṛṣṇa.
- ॐ But one who has met the proper teacher can't be so corrupted
But if a boy has really found Kṛṣṇa the nefarious activities of the empiric teacher are powerless to destroy his innocence.
- ॐ In fact if such a teacher tries, the teacher will be destroyed
If such a teacher perseveres in the fruitless attempt he will thereby quickly bring about his own utter moral degradation and his sorry trick will also be fully exposed. Because in this case it is Kṛṣṇa Himself who opposes his wicked activities on behalf of his protigī.
- ॐ The current system only encourages Vatsāsuras
As a matter of fact the concern of empiric educationists for ensuring immunity of boys from the blighting effects of precocity is altogether hypocritical. The empiric pedant only wants the boy to grow a body and mind that will ensure greater and longer scope for their worldly use. He does not want that the worldly use of his body and mind should be curtailed in any way. In other words he is on principle opposed to the employment of the healthy body and sound mind for any spiritual purpose. But why does he want a healthy body for his nasty purpose? Is it only in order to be able to have the pleasure of a more prolonged wastage and the rake's progress in downright earnest? A sickly body is not really harmful to a person who has no higher object in view than undiluted sense gratification.

08 - Vatsāsura

VI. Lessons from the pastime & how it all fits together

- ॐ After pride and vanity are banished in the Dāmodara līlā, the devotee can now deal with objects directly opposing maturity in devotional service. Once pride, vanity, etc. are tamed, the devotee can be properly trained.
- ॐ Greed or lust seems to be dealt with some here as Vatsāsura received his present body due to being greedy or lusty.
- ॐ Demon appears as a young, immature representative of religion (calf being a small bull/cow).
- ॐ Krishna and Balarama were concerned about peer opinion
- ॐ And had to atone for afterwards (Manasi Ganga)
- ॐ Also has moved into a different stage of life (from vatsalya rasa to sakhya rasa) and has more independence. Or at least is being trained to gain more independence.
- ॐ Re moving to Vrn: be willing to change (esp internal) in order to follow K
- ॐ Society is very able to move (mobile phones, cheap gas...), but this is not necessarily helpful
- ॐ

Vatsāsura - Harmonist

He represents evils that are peculiar to boyhood. The neophyte is extremely susceptible to such evils. They can only be eliminated by the mercy of Kṛṣṇa. If one engages in Kṛṣṇa's service they will be completely eradicated at an early stage.

There is an English proverb that sowing of wild oats is inevitable at a young age. The term Puritanism was originally coined to express the protest of boys and young men against any undue curtailment of the scope of enjoyment that should be regarded as permissible to them. Boys and young men claim the right to be merry and frolicsome. There is nothing objectionable and much that is of positive value in the display of these juvenile qualities. If the attempt be made to stifle this innocent play of the boyish nature under the impression that it is an exhibition of sensuousness and for that reason is as harmful as similar conduct on the part of grown-up persons, the result is not assurance but discouragement of juvenile innocence.

There are indeed black sheep and these should not be allowed to taint the whole flock, and for this purpose caretakers with full sense of their delicate responsibility are required to keep watch over them for ensuring the innocence of boyhood and youth without killing their joys. But with every precaution it has been found impossible to attain this double purpose. The scriptures say that it is not in the power of man to ensure the immunity of boys and girls from the blight of sensuousness except by means of the service of Kṛṣṇa.

This is declared to be the only effective and natural method. Let the boys be exposed to the attraction of the Cowherd Boy of Vraja. They will soon learn to pick up His company. They will easily realize that Kṛṣṇa can alone save them from every form of danger to which they are exposed by the 'right' of their juvenile nature.

Why should this be so? There is a very simple reason. Kṛṣṇa does not limit His service only to the middle-aged and old people. The Puritanic idea of Godhead is a conception which owes its origin to persons who are elderly although honestly enough anxious to establish the Kingdom of God on this earth. But if you scratch the thin coating on the surface of their sage and sober scheme as befitting their age you only detect the rotten arrangement for securing the maximum of sensuous enjoyment for those very children who are to be brought up in this virtuous way. If the child is allowed to spoil his health in boyhood, think these righteous people, he will not be in a position later to enjoy the legitimate pleasures of the grown-up man. Unless the young man husbands his resources of sense gratification he will also be a victim of premature old age. It is a policy of expediency of postponing a small present measure of enjoyment for reaping a much larger measure of it through the long tracts of the years to come.

The spurious brahmacarya ideal as misconceived by its worldly supporters embodies this Puritanic outlook. The scriptures indeed, enjoin that everyone should serve Godhead from the womb. This is the real meaning of brahmacarya. The ascetic practices that have come to attach themselves to the conception were interpolated into the scriptures in order to ensure worldly values by this form of the empiric method. The scheme requires that the laws of the growth of the physical and mental bodies should be observed and followed. Nature is

Vatsāsura - Harmonist

regarded as the kind mother who favours only those of her children who cultivate the filial habit of prying into her secrets. Nature is supposed to be unable to avoid divulging her secrets to her inquisitive children although she is well aware that her children will exploit this knowledge for troubling her by harnessing her to their service. In other words it is also assumed to be the duty of the kind mother to consent to put herself in chains in order to minister to the sensuous appetites of her worthier children. Nature is assumed to be able to do good to her children only by submitting to be the victim of their lust.

The practices of asceticism are really conceived in the epicurian spirit. The ascetic dreams of obtaining the mastery over nature by the method of controlling the senses. If the senses grow callous to the temptations of the world the ascetic thinks that he will have less chance of falling into the power of nature. He has an idea that when he will have perfected these defensive arrangements he will have become the real master of the situation. The brahmacary, according to the ascetic point of view, is to pass through a period of training in severe abstinence with his guru in order to be fitted to discharge the duties of citizenship, which will make a great demand on his nerves and muscles with greater thoroughness. There is no reference to the service of God or to any spiritual issue.

We have had many occasions to explain that the spiritual is transcendental. No mundane consideration can form any part of spiritual training or conduct. It is not a spiritual affair to be even able to control one's carnal desires. Such self-control is indeed automatically produced by the awakening of the soul. But self-control is not therefore a function of the soul. The soul has nothing to do with the senses. The soul desires neither sensuality or sexual purity. The soul is not a mere mortal being. If brahmacarya means a method of gaining moral power it is wholly a mundane affair and is as such not only of no concern to the soul but is positively obstructive to spiritual well-being.

This is bound to be so because the point of view of the soul is all-embracing. The soul rejects nothing. He regards nothing as redundant or useless. The soul has a use for everything. But the soul sees everything as it is really related to himself and to other entities. Everything is absolutely good on the platform of the soul. The scriptural brahmacary institution accordingly means service of the Brahman i.e., the Reality Who is always the Great and always the Help. The servant of the Absolute is always free from delusion.

Morality is a valued commodity only on the plane of delusion. But it has no locus standi on the plane where the conditions of existence are perfect.

Till the service of Godhead is realized it is impossible to be really moral in the sense of being needlessly and perfectly virtuous. If a person is causelessly virtuous in the worldly sense he or she will be an easy subject of exploitation for all the cunning rascals of this world. This is so because morality as conceived by the empiricist has a reference to the physical body and the changeable mind and is therefore liable to change so long as the conditions are not radically altered.

Vatsāsura - Harmonist

The empiric contriver of juvenile welfare strives to produce conditions that will favour the growth and continuance of the empiric moral aptitude. These artificial conditions are confidently enough expected to be likely to prove of permanent benefit to those young persons who are brought up under these improvised conditions. But the brand of morality that has to be produced by the artificial manipulation of the natural environment is likely to prove of little value when the props are withdrawn. The analogy of needed protection for the growth of delicate plants does not apply as such plants are always exoterics. Hot-house morality is thus a misnomer and a delusion in relation to the soul.

Brahmacarya fully embodies the substantive ideal of spiritual purity distortedly reflected in the empirical ethical conception. Brahmacarya means service of the absolute. Juvenile innocence is not the monopoly of juvenile persons, any more than juvenile naughtiness. They are both animal entities, corresponding to analagous spiritual qualities. The spiritual activities are perfectly wholesome. They include all value and harmonize all disruptive conflict both of which are so utterly wanting in their mundane perverted reflections to be found in this world.

It is not to be supposed that everything is done by Kṛṣṇa and there is nothing to be done by ourselves in any matter. As a matter of fact there is a division of parts to be played in functions that relate even to ourselves as between us and Kṛṣṇa. Certain duties are allotted to us. Certain other functions are reserved to Kṛṣṇa. Vatsāsura cannot be killed by us. He is too strong for us. This is in keeping with the experience of most educationists. Juvenile innocence is a necessity for both young and old. One cannot acquire it by any artificial process. No person can also ordinarily retain it after boyhood and youth. This is the real tragedy of human life.

Juvenile innocence is desired on account of its enjoyability. But it should properly be desired only for the service of Kṛṣṇa. The parent can have no higher duty than to employ his boy in the service of Kṛṣṇa by putting him under the proper teacher, the pure devotee of Kṛṣṇa. No parent is entitled to undertake the charge of spiritual training of his own boy. He is unfitted for the task by his mundane relationship. Once such relationship is grasped to be an obstacle in the way of juvenile training the necessity of sending the boy at the earliest opportunity to the proper teacher becomes self-evident. If the parent continues to retain his parental interest in the boy after he has been put into school for the above purpose he will only be standing in the way of the boy's progress. The training is not for the boy only, but it is a training for his parents as well.

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Vatsāsura - Harmonist

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I. Previous life

- ॐ In his previous life Bakasura was the son of Hayagriva, and was called Utkala.
- ॐ He was extremely powerful, and not only gained dominion over the Earth, but all of the heavenly planets as well,
- ॐ Fought with Vṛtrāsura
- ॐ Stole Indra's parasol
- ॐ Gaining an indomitable position, he enjoyed great opulence for 100 years of the demigods.
- ॐ Once, while roaming his kingdom, he came to Gangasagar (the meeting place of the Ganges with the sea) where Jajali muni, a great mystic yogi, had his asrama (a leaf hut).
- ॐ Showing a deplorable lack of respect for the muni, Utkala began to fish with a rod, eating the fish which he caught there.
- ॐ Even when forbidden by the muni to do this near his asrama,
- ॐ Utkala continued regardless.
- ॐ
- ॐ Losing his patience, Jajali spoke to Utkala, saying:
- ॐ "If you like to eat fish so much, then become a crane - thus you will be relieved of the trouble of using a fishing rod!"
- ॐ
- ॐ This curse immediately took effect, and Utkala at once assumed the body of a crane, losing his entire bodily luster.
- ॐ
- ॐ Humbled by this sudden reaction, he grasped the feet of the sage, and began to implore him:
- ॐ "O best of sages, unfortunately I did not realize the magnitude of your severe austerities - please save me from this dreadful fate!"
- ॐ The association of sadhus like you is verily the gateway to liberation.
- ॐ Being truly equal to foe and friend, insult and honour, gold and stone, pleasure and pain, saints like you set the proper standard for all.
- ॐ I do not think that there is a single desire in all of humankind that cannot be fulfilled by mahatamas like you.
- ॐ The positions of Brahma, Indra and great emperors can easily be obtained by the mercy of one such as yourself, what to speak of such paltry benedictions as religiosity, economic development and sense gratification.

09 - Bakāsura

- ॐ Even the mercy of the Supreme Lord Himself can also be obtained by your blessing."
- ॐ
- ॐ Jajali Muni, who has performed austerities for sixty thousand years, became pacified by Utkala's show of humility.
- ॐ Taking compassion on the demon, he blessed him, saying:
- ॐ "In Vaivasvata Manvantara, when Dvarapa yuga is ending, in Vraja Mandala, Bharata Varsa, the Supreme Personality of Godhead Himself, Lord Krishna will be roaming the land while herding calves.
- ॐ At that time you will merge with His body.
- ॐ I assure you that there is no doubt of this - Even by an intense feeling of enmity towards Him, even inimical persons like Hiranyakasipu have been able to attain the topmost destination in the past."
- ॐ
- ॐ In his next life as Bakasura, Utkala became the brother of Putana, and with Trnavarta, they all lived with Narakasura as his allies.
- ॐ Eventually Bakasura was defeated by Kamsa in combat and became his servant.

II. The pastime

Bakasura lila

- ॐ All the cowherd boys would daily go to the bank of the river Yamuna to water their calves.
- ॐ Usually, when the calves drank water from the Yamuna, the boys also drank.
- ॐ One day, after drinking, when they were sitting on the bank of the river, they saw a huge animal which looked something like a duck and was as big as a hill.
- ॐ Its top was as strong as a thunderbolt.
- ॐ Form like a white mountain
- ॐ Gigantic
- ॐ Quacking rumbled the clouds
- ॐ When they saw that unusual animal, they became afraid of it.
- ॐ Bakasura attacked Kṛṣṇa with his pointed, sharp beaks and quickly swallowed Him up.
- ॐ When Kṛṣṇa was thus swallowed, all the boys, headed by Balarama, became almost breathless, as if they had died.
- ॐ Demigods: "Alas! Alas!"
- ॐ As Bakāsura came to attack Kṛṣṇa and the cowherd boys the demigods tried to attack him.

Description is an
amalgamation of those found
in Srimad Bhagavatam

09 - Bakāsura

- ॐ Indra threw his thunderbolt and knocked him to the ground
ॐ But he got up again.
ॐ Brahmā hit him with his brahmā-danda (brahmastra),
ॐ Knocked him unconscious for 2 ghaṭikās (48 minutes),
ॐ But then he got up again.
ॐ Śiva stuck him with his trident,
ॐ Cut off one wing,
ॐ Demon recovered.
ॐ Vāyu struck him with his wind weapon,
ॐ Baka flew away.
ॐ Yama struck him with his yama-danda,
ॐ But the danda was broken.
ॐ Surya attacked him with a hundred sharp arrows but he still did not die.
ॐ Kuvera struck him with his sword
ॐ Cut off the other wing,
ॐ But he still did not die.
ॐ Soma attacked him with his ice weapon.
ॐ Tormented by the cold the demon fainted,
ॐ But then again stood up.
ॐ Agni attacked him with his fire weapon and burned all his feathers to ashes,
ॐ but he did not die.
ॐ Varuna bound him with his ropes and dragged him along the ground, which hurt him but he did not die.
ॐ Bhadrakali hit him on the head with her club and broke his head
ॐ He fainted and went into a deep coma.
ॐ But then he got up again, shook himself and roared like a cloud.
ॐ Karttikeya threw his sakti weapon
ॐ Cut one of his feet.
ॐ Bakasura attacked all the demigods and made them run away.
ॐ Demigods fly in sky and Baka chases after
ॐ Demigods offer blessings to K
ॐ When the Bakasura demon was swallowing up Kṛṣṇa, he felt a burning fiery sensation in his throat due to the glowing effulgence of Kṛṣṇa.
ॐ Quickly threw Kṛṣṇa up and tried to kill Him by pinching Him in his beaks.
ॐ K grabs tail and throws to ground
ॐ Baka again opens beak

- ॐ K caught hold of the beaks of the great gigantic duck and, before His cowherd boy friends, bifurcated his mouth, just as a child very easily splits a blade of grass. (KB)
- ॐ Or as an elephant breaks a tree branch (GS)
- ॐ As Baka died light came from body and entered K (sayujya mukti)
- ॐ From the sky, the denizens of the heavenly planets showered flowers like the cameli, the most fragrant of all flowers, as a token of their congratulations.
- ॐ Accompanying the showers of flowers was a vibration of bugles, drums and conchshells.
- ॐ When the boys saw the showering of flowers and heard the celestial sounds, they became struck with wonder.
- ॐ When they saw Krsna, they all, including Balarama, were so pleased that it seemed as if they had regained their very source of life.
- ॐ As soon as they saw Krsna coming towards them, they one after another embraced the son of Nanda and held Him to their chests.
- ॐ Boys: Friend you are saved from Death's mouth
- ॐ After this, they assembled all the calves under their charge and began to return home.
- ॐ Eventually Bakasura was defeated by Kamsa in combat and became his servant.

The cowherd boys return home and MY & NM of the day's events

- ॐ When they arrived home, they began to speak of the wonderful activities of the son of Nanda.
- ॐ When the gopis and cowherd men all heard the story from the boys, they felt great happiness because naturally they loved Krsna,
- ॐ Hearing about His glories and victorious activities, they became still more affectionate toward Him.
- ॐ Thinking that the child Krsna was saved from the mouth of death, they began to see His face with great love and affection.
- ॐ They were full of anxieties, but they could not turn their faces from the vision of Krsna.
- ॐ The gopis and the men began to converse amongst themselves about how the child Krsna was attacked in so many ways and so many times by so many demons, and yet the demons were killed and Krsna was uninjured.
- ॐ They continued to converse amongst themselves about how so many great demons in such fierce bodies attacked Krsna to kill Him, but by the grace of Hari, they could not cause even a slight injury. Rather, they died like small flies in a fire.

- ॐ Thus they remembered the words of Garga Muni who foretold, by dint of his vast knowledge of the Vedas and astrology, that this boy would be attacked by many demons. Now they actually saw that this was coming true, word for word.
- ॐ All the elderly cowherd men, including Nanda Maharaja, used to talk of the wonderful activities of Lord Kṛṣṇa and Balarama,
- ॐ They were always so much absorbed in those talks that they forgot the threefold miseries of this material existence.

III. The anarthas

A. From Caitanya Siksamṛta

- ॐ *Represents duplicity, cheating, cunning and hypocrisy*
Bakāsura, the demon who assumed a huge duck-like form the size of a hill, represents false dealing performed out of deceit, cheating, cunning and hypocrisy.
- ॐ *And these must be eliminated for śuddha bhakti manifest*
Without eliminating these, śuddha-bhakti does not appear.

B. From Krishna Samhita

- ॐ *Which of the ten offenses?*
The most clever Bakāsura, who is the personification of cheating religion, is the fifth obstacle for Vaiṣṇavas. This is called nāmāparādha, offenses against the holy name of the Lord.
- ॐ *Again prematurely seeking advanced realization comes*
Those who do not understand their qualification but accept the instruction of a bogus guru and engage in the process of worship meant for exalted devotees are cheated ass-like people.
- ॐ *Labha, puja, pratistha*
And those who have understood their ineligibility yet with a goal to accumulate money and prestige still follow the process of worship meant for exalted devotees are called cheaters.
- ॐ *Cheating tendency must be stopped*
Until this cheating in the name or religion is destroyed, one's attachment will not awaken.
- ॐ *The cheaters*
Such people deceived the entire world by making show of sectarian formalities and pseudo-renunciation.

ॐ *And the cheated*

Those who see and respect such proud people's show of external formalities cannot attain love for Kṛṣṇa and are like thorns in the side of the world.

ॐ *We must see what's in the heart*

It is to be understood here that one should not disrespect a swanlike person just because he has accepted external formalities that are generally considered detestable.

ॐ *The process for removal*

It is the eternal duty of the Vaiṣṇavas to develop the symptoms of love by associating with and serving devotees, while remaining indifferent to external formalities.

C. Prof Sanyaal

ॐ *Cunning hypocrisy*

The fifth obstacle makes its appearance on the path of the theists (Vaishnavas) in the form of the demon Baka. He is an exceedingly cunning fellow embodying the principle of religious hypocrisy.

ॐ *Nama-pradha*

It is this obstacle which is meant by the offense against the Holy Name.

ॐ *Duplicity either by the teacher who instructs above the disciple's realization or by the disciple who accepts such instructions*

Those who, falling into the clutches of the pseudo-Guru by neglect of the proper exercise of their judgment, deceive themselves by consenting to adopt the higher grade of worship to which they are not entitled, fall under the category of the third class of offenders described above. But those who, even after becoming aware of their unfitness, persist in practicing the higher method of worship, hoping thereby to gain honour and wealth for themselves, commit the offense of religious hypocrisy.

ॐ *Duplicity must be discarded*

Until this defect is discarded, there can be no appearance of the principle of spontaneous liking for Krishna. These hypocrites only deceive the world by the display of the external insignia of sectarianism and pseudo-renunciation.

ॐ *Those who support such people impede the spread of Krishna consciousness*

Those persons who choose to show their regard for these arrogant persons in consideration of the external marks exhibited by them, failing to attain the

favour of Krishna, only prove to be thorns in the sides of the people of this world.

ॐ *But we must be careful not offend those who “appear” sinful*

But It should also be borne in mind in this connection that one should be careful not to allow his caution in regard to the abuse of external signs to betray him into maligning a person wearing the respective external marks of the theistic communities, whose conduct may also embody the inner significance of those symbols. It is, therefore, the constant duty of the Vaishnavas, by being neutral as regards external marks, to seek for indications of inner love for Godhead and to associate with and serve the sādhus whom they may be fortunate enough to recognize by this test.

IV. Notes

ॐ K is about 5

ॐ Cunning duplicity

ॐ Deceptive behavior

ॐ Hypocrisy

ॐ Outward manifestation of a false lifestyle of cheating activities

ॐ Baka looked like he was meditating like a yogi, but he was meditating on a fish

ॐ Bifurcation was appropriate for a two-faced person

A. Duplicity vs Simplicity

ॐ “The impersonalists are full of duplicity. Sometimes they pretend to execute devotional service, but their ultimate idea is to become one with the Supreme. This is duplicity, kapaṭa. The Bhāgavatam does not allow this duplicity. In the beginning of *Śrīmad-Bhāgavatam* it is clearly stated, *paramo nirmatsarāṇām*: [SB 1.1.2] “This treatise *Śrīmad-Bhāgavatam* is meant for those who are completely free from envy.” The same point is again stressed here. Unless one is completely faithful to the Supreme Personality of Godhead and engages himself in the process of hearing and chanting the glories of the Lord, there is no possibility for liberation.” (SB 3.27.6)

ॐ “Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that saralatā, or simplicity, is the first qualification of a Vaiṣṇava, whereas duplicity or cunning behavior is a great offense against the principles of devotional service. As one advances in Kṛṣṇa consciousness, one must gradually become disgusted with material attachment and thus become more and more attached to the service of the Lord. If one is not factually detached from material activities but still proclaims himself advanced in devotional service, he is cheating. No one will be happy to see such behavior. (Antya 2.117, purport)”

- ॐ “The word *kuṭi-nāṭi* means “duplicity.” As an example of *pratiṣṭhāṣā*, one may attempt to imitate Śrīla Haridāsa Ṭhākura by living in a solitary place. One’s real desire may be for name and fame—in other words, one thinks that fools will accept one to be as good as Haridāsa Ṭhākura just because one lives in a solitary place. These are all material desires. A neophyte devotee is certain to be attacked by other material desires as well, namely desires for women and money. In this way the heart is again filled with dirty things and becomes harder and harder, like that of a materialist. Gradually one desires to become a reputed devotee or an *avatāra* (incarnation). (Madhya 12.135, purport)”
- ॐ “So as soon as one becomes *gṛhamedhī*, he becomes blind to see what is self-realization. So Śukadeva Gosvāmī says that those who are blind, those who have been encaged in the materialistic way of life, for them, there are thousands and thousands of topics to hear and to chant. But those who are seeing to the self... Self is one. *Ekaṁ brahma dvitīyaṁ nāsti*. For them, one talk only about Kṛṣṇa. So I’ll request you, all my beloved disciples present here, that don’t turn to that point, *gṛheṣu gṛha-medhinām*. Stick to this point, Kṛṣṇa. Then you’ll be happy. Don’t talk, create. Thousand... As soon as we go out of the scope of this Kṛṣṇa consciousness, there will be so many talks. And that will mislead you. That is *māyā*. And if you stick to the Kṛṣṇa consciousness, there is no secrecy, there is no duplicity, there is no diplomacy. One talk, Kṛṣṇa: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma... That will make you satisfied. *Yayātmā suprasīdati*. If you want actually happiness then you stick to these Kṛṣṇa consciousness topics. Don’t bring in anything other, else. Then that will become *gṛheṣu gṛha-medhinām, apaśyatām ātma-tattvam* [SB 2.1.2]. So I am especially talking to my *sannyāsī* disciples, who are going out today on a great mission. Please stick to this principle—one—Kṛṣṇa. You will be benefited, and the persons to whom you’ll talk, they will be benefited, the world will be benefited. So you have got a very great responsibility. Don’t turn into the talks of the *gṛhamedhī* and break it. That is my request. (class on Śrīmad-Bhāgavatam 2.1.1-6; Los Angeles, July 2, 1970)”
- ॐ Ārjava is one of the qualities of a brahmana. “Ārjava: they must be very simple, no duplicity. (class on Śrīmad-Bhāgavatam 1.2.24 -- Vṛndāvana, November 4, 1972)”
- ॐ So far this making some false story for collecting money or selling book, of course we may do anything for Krishna, but that is supposed to be reserved for very advanced experts in Krishna Consciousness—they know how to catch the big fish without themselves getting wet. So it is not very much advisable to make lies just to sell book. If we simply stick to describing how wonderful is Krishna, then whatever we may lie or exaggerate, that will not be lie! But other things, lies, they will not help us to train ourselves in truthfulness. Lie to some, not to others, that is not a good philosophy. Rather the brahmanas are always truthful, even to their enemies. There is sufficient merit in our books that if

you simply describe them sincerely to anyone, they will buy. That art you must develop, not art of lying. Convince them to give by your preaching the Absolute Truth, not by tricking, that is more mature stage of development of Krishna Consciousness. (Letter to: Sri Govinda — Bombay 25 December, 1972)

- ॐ Austerity of the body consists in worship of the Supreme Lord, the brāhmaṇas, the spiritual master, and superiors like the father and mother, and in cleanliness, simplicity, celibacy and nonviolence. (Bg 17.14)
- ॐ Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom and religiousness—these are the natural qualities by which the brāhmaṇas work. (Bg 18.42)
- ॐ Why? *Nirjanera ghare, pratiṣṭhāra tare*. To get some cheap adoration as a great chanter. Because if one is actually chanting, why he should be attracted by woman and biḍi? If he is actually in such position like Haridāsa Ṭhākura then why he should be attracted by material things? That is a false show only. That is not possible for ordinary person. Therefore ordinary person must be physically engaged. That is not physical, that is also transcendental. Always busy in some business of Kṛṣṇa consciousness. That is wanted. Not that, "Oh, I have become a great scholar and I have now learned how to become a great Vaiṣṇava. I chant sixty-four rounds, and think of my wife somewhere, and then good-bye to Govindajī and leave Vṛndāvana." These rascaldom do not follow. Govindajī drives such rascals away from Vṛndāvana. So Vṛndāvana, one who is living in Vṛndāvana, he must be very anxious how to spread the glories of Vṛndāvana-candra all over the world. That is wanted. Not that Vṛndāvana-candra is my private property and I sit down in a place and lick up. No, that is not wanted. That is not wanted. That is condemned by my Guru Mahārāja. So *mana tumi kisera vaiṣṇava*. He says, "What kind of Vaiṣṇava, rascal, you are." *Nirjanera ghare pratiṣṭhāra tare*. "Simply for cheap adoration you are living in a secluded place." *Tava hari-nāma kevala kaitava*. Your chanting of so-called Hare Kṛṣṇa mantra is simply cheating. He has said that. One must be ready very vigorously. And that is Caitanya Mahāprabhu's also order. Caitanya Mahāprabhu never said that "You chant." He has given certainly the chanting, but so far His mission is concerned, He said that "Everyone of you become guru." *Āmāra ājñāya guru hañā tāra' ei deśa* [Cc. Madhya 7.128]. And deliver, preach, that people understand what is Kṛṣṇa. *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa āmāra ājñāya guru hañā tāra' ei deśa* [Cc. Madhya 7.128] *Prṥhivīte āche yata nagarādi*. That is His mission. It is not that "Become a big Vaiṣṇava and sit down and imitate." This is all rascaldom. So don't follow this thing. So at least we cannot advise you in that way. We have learned from our Guru Mahārāja that preaching is very, very important thing, and when one is actually an experienced preacher, then he is able to chant Hare Kṛṣṇa mantra without any offense. Before that, this so-called chanting of Hare Kṛṣṇa mantra, you may practice without any offenses... And giving up all other business to make a

show of a big Vaiṣṇava, that is not required. Thank you very much. (Śrīmad-Bhāgavatam 1.7.19 -- Vṛndāvana, September 16, 1976)

V. Lessons from the pastime & how it all fits together

- ॐ According to Srila Bhaktisiddhanta he was acting like a yogi, meditating on one leg. He appeared to have a sikha. He represents duplicity, so Krishna's bifurcating him is just suitable. Looks like he's in samadhi, but he's actually thinking of fish. So he's a hypocrite.
- ॐ Standing one leg with unkempt hair (ashen feathers) looks like a yogi
- ॐ Making an appearance of advancement
- ॐ Conceited behavior (as Utkala) led to this, so then again the need to wary of pride stemming from our position
- ॐ Split into at beak → 2-faced → duplicitous
- ॐ Prematurely giving higher knowledge...
- ॐ In response to people who are anxious for raganuga Mukunda dasa (famous commentator on BRS) says lobha (greed) for raga-bhakti is more rare than bhava in vaidhi-bhakti

10 - Aghāsura

I. Previous Life

- ॐ In his previous life Aghasura was known as Agha and was the son on Sankhacura.
- ॐ He was extremely strong and his bodily beauty was so striking that he exactly resembled Cupid
- ॐ One time Agha was in the Malaya mountains and he happened upon Astavakra muni who was performing austerities there.
- ॐ At the time Astavakra's body was uniquely bent in eight places and on beholding this peculiar deformity Agha laughed: who is the ugly person?
- ॐ Becoming deeply displeased by this arrogant conduct the muni addressed him gravely: "O fool! You will become a snake
- ॐ You will become the ugliest snake on earth.
- ॐ Although I may have to bend awkwardly sometimes I guarantee you that in a snake's body you will be forced to twist and curve for every movement you ever make.
- ॐ Moreover I hope that the experience of having a hideous form will help you to appreciate just how narcissistic and proud you have become."
- ॐ Quickly coming to his senses Agha fell at the feet of the sage begging forgiveness. Being pleased to see his change of attitude Astavakra told him:"
- ॐ Although you will become a snake when Lord Kṛṣṇa who is more beautiful than millions of cupids enters your stomach you will be liberated."

II. The pastime

A. An early morning journey

- ॐ Once the Lord desired to go early in the morning with all His cowherd boy friends to the forest, where they were to assemble together and take lunch.
- ॐ As soon as He got up from bed, He blew a buffalo horn and called all His friends together.
- ॐ Keeping the calves before them, they started for the forest.
- ॐ They were each equipped with a stick, flute and horn as well as lunch bag,
- ॐ Each of them was taking care of thousands of calves.
- ॐ All the boys appeared very jolly and happy in that excursion.
- ॐ Each and every one of them was attentive for his personal calves.
- ॐ The boys were fully decorated with various kinds of golden ornaments and out of sporting propensities they began to pick up flowers, leaves, twigs, peacock feathers and red clay from different places in the forest, and they began to dress themselves in different ways.
- ॐ While passing through the forest, one boy stole another boy's lunch package and passed it to a third.

Description is found
Srimad Bhagavatam
(Krishna Book)

10 - Aghāsura

- ॐ And when the boy whose lunch package was stolen came to know of it, he tried to take it back.
- ॐ But one threw it to another boy.
- ॐ When Lord Kṛṣṇa went ahead to a distant place in order to see some specific scenery, the boys behind Him tried to run to catch up and be the first to touch Him.
- ॐ One would say, "I will go there and touch Kṛṣṇa,"
- ॐ Another would say, "Oh you cannot go. I'll touch Kṛṣṇa first."
- ॐ Some of them played on their flutes or vibrated bugles made of buffalo horn.
- ॐ Some of them gladly followed the peacocks and imitated the onomatopoeic sounds of the cuckoo.
- ॐ While the birds were flying in the sky, the boys ran after the birds' shadows along the ground and tried to follow their exact courses.
- ॐ Some of them went to the monkeys and silently sat down by them, and some of them imitated the dancing of the peacocks.
- ॐ Some of them caught the tails of the monkeys and played with them, and when the monkeys jumped in a tree, the boys also followed.
- ॐ When a monkey showed its face and teeth, a boy imitated and showed his teeth to the monkey.
- ॐ Some of the boys played with the frogs on the bank of the Yamuna, and when, out of fear, the frogs jumped in the water, the boys immediately dove in after them, and they would come out of the water when they saw their own shadows and stand imitating, making caricatures and laughing.
- ॐ They would also go to an empty well and make loud sounds, and when the echo came back, they would call it ill names and laugh.

B. Aghasura appears

- ॐ Aghasura is impatient seeing K and friends playing and wants to kill all of them since he is the younger brother of Baka and Putana
- ॐ Expanded himself via *mahima siddhi* to eight miles long in a serpent shape (2 miles when coiled)
- ॐ Open mouth looked like a cave
- ॐ Lower lip touching ground, upper lip touching clouds
- ॐ Teeth appeared like mountain summits
- ॐ Tongue appeared to be a path
- ॐ Breathing was like a hurricane
- ॐ At first all gopas thought was a statue
- ॐ Then began to think it was a giant snake

Description is an amalgamation of those found in Srimad Bhagavatam

10 - Aghāsura

- ॐ The boys began to talk among themselves: "This figure appears to be a great animal, and he is sitting in such a posture just to swallow us all. Just see--is it not a big snake that has widened his mouth to eat all of us?"
- ॐ One of them said, "Yes, what you say is true. This animal's upper lip appears to be just like the sunshine, and its lower lip is just like the reflection of red sunshine on the ground. Dear friends, just look to the right and left hand side of the mouth of the animal. Its mouth appears to be like a big mountain cave, and its height cannot be estimated. The chin is also raised just like a mountain summit. That long highway appears to be its tongue, and inside the mouth it is as dark as in a mountain cave. The hot wind that is blowing like a hurricane is his breathing, and the fishy bad smell coming out from his mouth is the smell of his intestines."
- ॐ Then they further consulted among themselves: "If we all at one time entered into the mouth of this great serpent, how could it possibly swallow all of us? And even if it were to swallow all of us at once, it could not swallow Kṛṣṇa. Kṛṣṇa will immediately kill him, as He did Bakasura."
- ॐ Talking in this way, all the boys looked at the beautiful lotus-like face of Kṛṣṇa, and they began to clap and smile. And so they marched forward and entered the mouth of the gigantic serpent.

C. Aghāsura liberated

- ॐ Meanwhile, Kṛṣṇa, who is the Supersoul within everyone's heart, could understand that the big statuesque figure was a demon.
- ॐ While He was planning how to stop the destruction of His intimate friends, all the boys along with their cows and calves entered the mouth of the serpent.
- ॐ But Kṛṣṇa did not enter.
- ॐ The demon was awaiting Kṛṣṇa's entrance, and he was thinking, "Everyone has entered except Kṛṣṇa, who has killed my brothers and sisters."
- ॐ Kṛṣṇa became, momentarily, aggrieved.
- ॐ He was also struck with wonder how the external energy works so wonderfully.
- ॐ He then began to consider how the demon should be killed and how He could save the boys and calves.
- ॐ Finally, after some deliberation, He also entered the mouth of the demon.
- ॐ When Kṛṣṇa entered, all the demigods, who had gathered to see the fun and who were hiding within the clouds, began to express their feelings with the words, "Alas! alas!"
- ॐ At the same time, all the friends of Aghasura, especially Kamsa, who were all accustomed to eating flesh and blood, began to express their jubilation, understanding that Kṛṣṇa had also entered the mouth of the demon.
- ॐ While the demon was trying to smash Kṛṣṇa and His companions, Kṛṣṇa heard the demigods crying, "Alas, alas," and He immediately began to expand his universal form within the throat of the demon.
- ॐ Although he had a gigantic body, the demon choked by the expanding of Kṛṣṇa.

10 - Aghāsura

- ॐ His big eyes moved violently, and he quickly suffocated.
- ॐ His life-air could not come out from any source, and ultimately it burst out of a hole in the upper part of his skull.
- ॐ Thus his life-air passed off.
- ॐ After the demon dropped dead, Kṛṣṇa, with His transcendental glance alone, brought all the boys and calves back to consciousness and came with them out of the mouth of the demon.
- ॐ While Kṛṣṇa was within the mouth of Aghāsura, the demon's spirit soul came out like a dazzling light, illuminating all directions, and waited in the sky.
- ॐ As soon as Kṛṣṇa with His calves and friends came out of the mouth of the demon, that glittering effulgent light immediately merged into the body of Kṛṣṇa within the vision of all the demigods.

ॐ Sarupya mukti

- ॐ The demigods became overwhelmed with joy and began to shower flowers on the Supreme Personality of Godhead, Kṛṣṇa, and thus they worshiped Him.
- ॐ The denizens of heaven began to dance in jubilation, and the denizens in Gandharvaloka began to offer various kinds of prayers.
- ॐ Drummers began to beat drums in jubilation, the brahmanas began to recite Vedic hymns, and all the devotees of the Lord began to chant the words, "Jaya! Jaya! All glories to the Supreme Personality of Godhead!"

III. The Anartha

A. Caitanya Siksamṛta

- ॐ *Cruelty, violence to others*
Aghāsura, the demon who assumed the form of a gigantic snake, represents the malignant sinful mentality that desires to cause trouble and violence to others out of hatred and malice. Killed by Kṛṣṇa, this tendency must be removed, being one of the offences to harināma.

B. Krishna Samhita

- ॐ *Compassion is hindered by the violence of Agha*
Aghāsura, the personification of intolerance and cruelty, is the sixth obstacle. Due to a lack of compassion for the living entities **there is a possibility that one's attachment will gradually diminish**, because compassion cannot remain separated from attachment. The basis of compassion for the living entities and devotion to Kṛṣṇa is the same.

C. Prof Sanyaal

- ॐ The sixth obstacle has the forms of cruelty and violence. This is the demon Aghāsura. It is possible for love to suffer gradual decay by the absence of kindness for all animate beings. This must be so inasmuch as kindness can never

10 - Aghāsura

be a different principle from love for Krishna. **There is no substantive difference between love for Krishna and kindness to individual souls.**

IV. Notes

- ॐ Kṛṣṇa was five years old when He killed Aghasura. (From SB above). It was only discussed in Vraja one year later, as if it had happened on that very day.
- ॐ When the wind would blow afterwards it would inflate the body, which became a dried up skin, and make it appear to be still alive.
- ॐ Kamsa pretty certain that K will be the cause of his death
- ॐ Vats, Baka and Agha all take place within a few days (GS)
- ॐ Sarupya mukti
- ॐ
- ॐ Balarama's birthday so can't go
- ॐ B laments but could understand that something special was going to happen and
- ॐ Therefore, didn't want others to suffer his misfortune so encouraged them all to go
- ॐ
- ॐ Agha tries to kill K and gopa boys and calves to take life out of Vais community – most cruel

A. Cruelty

- ॐ When Akrura was leaving Vrndavana, some of the elderly gopis rebuked him as follows: "O son of Gandini, your cruelty is defaming the dynasty of King Yadu. You are taking Kṛṣṇa away, keeping us in such a pitiable condition without Him. Now, even before you have left, the life air of all the gopis has practically disappeared."
- ॐ Cruelty and mercy/compassion as bipolar opposites
- ॐ Real compassion is to give Krishna consciousness

B. Envy (*ahimsa means nonviolence*)

- ॐ Brahmā → Adharma (Irreligion, male) and Mṛṣa (Falsity, female)
- ॐ Adharma and Mṛṣa → Damba (bluffing) & Māyā (Cheating) (this marriage between brother and sister was the beginning of irreligion).
- ॐ Damba & Māyā were taken by a demon named Nirṛti, who had no children.
- ॐ Damba & Māyā → Lobha (Greed) & Nikṛti (Cunning)
- ॐ Lobha & Nikṛti → Krodha (Anger) and Himsā (Envy)
- ॐ Krodha (Anger) & Himsā (Envy) → Kali and his sister Durukti (Harsh Speech)
- ॐ Kali and Durukti (Harsh Speech) → Mṛtyu (Death) and Bhīti (Fear)
- ॐ Mṛtyu (Death) and Bhīti (Fear) → Yātanā (Excessive Pain) and Niraya (Hell)

10 - Aghāsura

ॐ (SB 4.8.2-4)

ॐ The word jīva-himsā (envy of other living entities) actually means stopping the preaching of Kṛṣṇa consciousness. Preaching work is described as paropakāra, welfare activity for others. Those who are ignorant of the benefits of devotional service must be educated by preaching. If one stops preaching and simply sits down in a solitary place, he is engaging in material activity. If one desires to make a compromise with the Māyāvādīs, he is also engaged in material activity. A devotee should never make compromises with nondevotees. (CC 2.12.135)

ॐ Since no one in this material world can tolerate another's advancement, everyone in the material world is called matsara, envious. In the beginning of Srimad-Bhagavatam it is therefore said that Srimad-Bhagavatam is meant for those who are completely nirmatsara (nonenvious). In other words, one who is not free from the contamination of envy cannot advance in Kṛṣṇa consciousness. In Kṛṣṇa consciousness, however, if someone excels another person, the devotee who is excelled thinks how fortunate the other person is to be advancing in devotional service. Such nonenvy is typical of Vaikuntha.

C. Fear, Faith and Doubt

ॐ No fear from gopa boys – faith

ॐ Had trouble believing could be an 8 mile snake – still some doubt – K can do anything

*asraddadhānāḥ puruṣā
dharmasyāśya parantapa
aprāpya mām nivartante
mṛtyu-samsāra-vartmani*

Those who are not faithful in this devotional service cannot attain Me, O conqueror of enemies. Therefore they return to the path of birth and death in this material world. (Bg 9.3)

*ajñās cāsraddadhānas ca
samsayātmā vinasyati
nāyam loko 'sti na paro
na sukham samsayātmanah*

But ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness; they fall down. For the doubting soul there is happiness neither in this world nor in the next. (Bg 4.40)

*'sraddhā'-sabde—visvāsa kahe sudṛḍha niscaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya*

10 - Aghāsura

“Sraddhā is confident, firm faith that by rendering transcendental loving service to Kṛṣṇa one automatically performs all subsidiary activities. Such faith is favorable to the discharge of devotional service. (CC 2.22.62)

V. Lessons from the pastime & how it all fits together

- ॐ Snakes are cold-blooded and envious by nature
- ॐ One manifestation of envy is cruelty towards
- ॐ In killing this demon we must rid ourselves of envious and cruel behavior towards others.
- ॐ But cruelty, in the truest sense, means to not engage others in devotional service (i.e., real compassion is sharing/giving Krishna consciousness)
- ॐ Sometimes it may appear cruel when engaging someone in Krishna consciousness (soliciting someone to buy a book they may not otherwise be interested in, requesting people to do less desirable services like washing pots, forcing someone to leave the temple in reaction to some heinous behavior on his/her part)
- ॐ Yet we must have faith, as the cowherd boys did, the Krishna will purify.
- ॐ In other words, we must do our duty

I. Previously

A. Vāk līlā

- ॐ O Vidura, we have heard that Brahmā had a daughter named Vāk who was born from his body and who attracted his mind toward sex, although she was not sexually inclined towards him.
- ॐ Thus, finding their father so deluded in an act of immorality, the sages headed by Marīci, all sons of Brahmā, spoke as follows with great respect.
- ॐ O father, this performance in which you are endeavoring to complicate yourself was never attempted by any other Brahmā, nor by anyone else, nor by you in previous kalpas, nor will anyone dare to attempt it in the future. You are the supreme being in the universe, so how is it that you want to have sex with your daughter and cannot control your desire?
- ॐ Even though you are the most powerful being, this act does not suit you because your character is followed for spiritual improvement by people in general.
- ॐ Let us offer our respectful obeisances unto the Personality of Godhead, who, by His own effulgence, while situated in Himself, has manifested this cosmos. May He also protect religion for all goodness.
- ॐ The father of all Prajāpatis, Brahmā, thus seeing all his Prajāpati sons speaking in that way, became very much ashamed and at once gave up the body he had accepted. Later that body appeared in all directions as the dangerous fog in darkness.
- ॐ Once upon a time, when Brahmā was thinking of how to create the worlds as in the past millennium, the four Vedas, which contain all varieties of knowledge, became manifested from his four mouths.

II. The pastime

A. Krishna & friends go to lunch

- ॐ After killing Aghasura k brings His friends to the bank of the Yamuna
- ॐ K: 'My dear friends, just see how this spot is very nice for taking lunch and playing on the soft sandy Yamuna bank.
- ॐ You can see how the lotus flowers in the water are beautifully blown and how they distribute their flavor all around.
- ॐ The chirping of the birds along with cooing of the peacocks, surrounded by the whispering of the leaves in the trees, combine and present sound-vibrations that echo one another.

Description is an amalgamation of those found in Srimad Bhagavatam (Krishna Book) and Garga Samhita

- ॐ And this just enriches the beautiful scenery created by the trees here. Let us have our lunch in this spot because it is already late and we are feeling hungry.
- ॐ Let the calves remain near us, and let them drink water from the Yamuna.
- ॐ While we engage in our lunch-taking, the calves may engage in eating the soft grasses that are in this spot.
- ॐ O gopas, let us go to this beautiful and pleasing riverbank of soft sands, which is flooded with pollen from the lotuses blossoming in autumn, fragrant with a breeze carrying three scents, and filled with trees, vines, and the humming of bees, and, now that three hours have passed and it is time for lunch, let us take our lunch here.
- ॐ I see that this place with soft sands is a very good place for our lunch.
- ॐ The calves will drink the water here, and then they will go to the new grasses there.
- ॐ
- ॐ On hearing this proposal from Kṛṣṇa, all the boys became very glad and said, "Certainly, let us all sit down here to take our lunch."
- ॐ
- ॐ They then let loose the calves to eat the soft grass.
- ॐ Sitting down on the ground and keeping Kṛṣṇa in the center, they began to open their different boxes brought from home.
- ॐ Some boys who didn't bring lunch whispered in K's ear: We didn't bring lunch & we have come very far from Nandagrama with the calves
- ॐ
- ॐ K: don't worry. I'll supply lunch for everyone.
- ॐ Just follow my words
- ॐ
- ॐ Gopas put down their ropes for herding the calves
- ॐ Lord Sri Kṛṣṇa was seated in the center of the circle, and all the boys kept their faces toward Him.
- ॐ They ate and constantly enjoyed seeing the Lord face to face.
- ॐ Kṛṣṇa appeared to be the whorl of a lotus flower, and the boys surrounding Him appeared to be its different petals.
- ॐ K shone with great splendor
- ॐ The boys collected flowers, leaves of flowers and barks of trees and placed them under their different boxes, and thus they began to eat their lunch, keeping company with Kṛṣṇa.
- ॐ
- ॐ While taking lunch, each boy began to manifest different kinds of relations with Kṛṣṇa, and they enjoyed each other's company with joking words.

Brahma vimohana lila

- ॐ One boy gave a morsel to K
ॐ K eats
ॐ Glances at everyone
ॐ K: Friend, I do not know of anything more delicious than this
ॐ
ॐ Gopa: it is so
ॐ All laughed and distributed their remnants amongst each other
ॐ Joking and laughing they ate
ॐ
ॐ Subala gives morsel to K
ॐ K laughs
ॐ All boys that taste the food laughed
ॐ Gopas: O son o n NM, his bewildered grandmother does not know how to cook
ॐ That was not delicious
ॐ
ॐ Srīdāmā gives morsel to K
ॐ All boys: This is the best
ॐ
ॐ Varuthapa feeds K
ॐ All boys: This is Ikke Subala's food
ॐ By eating ths we have become unhappy at heart
ॐ
ॐ In this way everyone shared lunch with each other
ॐ While thus enjoying lunch with His friends, Lord Kṛṣṇa's flute was pushed within the belt of His cloth, and His bugle and cane were pushed in on the left-hand side of His cloth.
ॐ
ॐ He was holding a lump of foodstuff prepared with yogurt, butter, rice and pieces of fruit salad in His left palm, which could be seen through His petal-like finger joints.
ॐ On chest was a forest garland
ॐ Hips: belt
ॐ Feet: anklets
ॐ Chest: Kaustubha jewel and Srīvatsa mark

Is K left handed? At least there's some support for occasionally using one's left hand to eat

- ॐ The Supreme Personality of Godhead, who accepts the results of all great sacrifices, was laughing and joking, enjoying lunch with His friends in Vrndavana.
- ॐ And thus the scene was being observed by the demigods from heaven. As for the boys, they were simply enjoying transcendental bliss in the company of the Supreme Personality of Godhead.

B. The cows wander

- ॐ At that time, the calves that were pasturing nearby entered into the deep forest, allured by new grasses, and gradually went out of sight.
- ॐ Were greedy for more grass
- ॐ Wandered deep into forest
- ॐ When the boys saw that the calves were not nearby, they became afraid for their safety, and they immediately cried out, "Krsna!"
- ॐ Krsna is the killer of fear personified. Everyone is afraid of fear personified, but fear personified is afraid of Krsna. By crying out the word "Krsna," the boys at once transcended the fearful situation.
- ॐ Out of His great affection, Krsna did not want His friends to give up their pleasing lunch engagement and go searching for the calves.
- ॐ He therefore said, "My dear friends, you need not interrupt your lunch. Go on enjoying. I am going personally where the calves are."
- ॐ Immediately gets ups
- ॐ Thus Lord Krsna immediately started to search out the calves in the caves and bushes.
- ॐ He searched in the mountain holes and in the forests, but nowhere could He find them.

C. Brahma's steals the calves and cowherd boys

- ॐ Brahma was surprised how a little boy like Krsna could act so wonderfully.
- ॐ He had witnessed the liberation of Aghasura
- ॐ Gazed at K eating happily with boys on riverbank
- ॐ Although he was informed that the little cowherd boy was the Supreme Personality of Godhead, he couldn't believe
- ॐ He thought: He must be a gopa, not the SPG
- ॐ Why would Hari eat such wretched food with the cowherd boys of Vraja?
- ॐ Thinking in this way Br became bewildered by K's illusory potency
- ॐ Thus he stole all the calves and cowherd boys and took them to a different place.
- ॐ

Brahma vimohana lila

- ॐ Lord Kṛṣṇa, therefore, in spite of searching for the calves, could not find them,
ॐ and He even lost His boy friends on the bank of the Yamuna where they had been taking their lunch. In the form of a cowherd boy,
ॐ K thought must be Br's work
ॐ Kṛṣṇa thought, "Brahma has taken away all the boys and calves. How can I alone return to Vṛndavana? The mothers will be aggrieved!"
ॐ Therefore in order to satisfy the mothers of His friends as well as to convince Brahma of the supremacy of the Personality of Godhead, He immediately expanded Himself as the cowherd boys and calves.
ॐ Whatever were the gopas' and calves' forms, with their hands, feet, and other parts, whatever were their sticks, horns, and other possessions, whatever were their characters, qualities, and other features, and whatever were their clothes, ornaments, and other things, Lord Kṛṣṇa perfectly copied.
ॐ In this way He proved the Vedic statement: "sarvam viṣṇumayaṁ visvaṁ" (The entire universe is Lord Viṣṇu).
ॐ As sun was setting K entered NM's village w/ calves and gopa boys (who were himself)

D. The "new" calves and gopas return home

- ॐ Thus expanding Himself as the boys and calves in their individual capacities, and surrounded by such expansions of Himself, Kṛṣṇa entered the village of Vṛndavana.
ॐ The residents had no knowledge of what had happened.
ॐ After entering the village, Vṛndavana, all the calves entered their respective cowsheds, and the boys also went to their respective mothers and homes.
ॐ The mothers of the boys heard the vibration of their flutes before their entrance
ॐ Fainted, then got up to receive them,
ॐ They came out of their homes and embraced them.
ॐ And out of maternal affection, milk was flowing from their breasts, and they allowed the boys to drink it.
ॐ This was another chance for all the mothers of Vṛndavana to feed the Supreme Personality of Godhead with their own milk.
ॐ Therefore Lord Kṛṣṇa gave not only Yasoda the chance of feeding Him, but this time He gave the chance to all the elderly gopis.
ॐ All the boys began to deal with their mothers as usual,
ॐ The mothers also, on the approach of evening, began to bathe their respective children, decorate them with tilaka and ornaments and gave them necessary food after the day's labor.

Breast feeding
at this age?

- ॐ The cows also, who were away in the pasturing ground, returned in the evening and began to call their respective calves.
- ॐ The calves immediately came to their mothers, and the mothers began to lick the bodies of the calves.
- ॐ Made drink milk
- ॐ These relations between the cows and the gopis with their calves and boys remained unchanged, although actually the original calves and boys were not there.
- ॐ Actually the cows' affection for their calves and the elderly gopis' affection for the boys causelessly increased.
- ॐ Their affection increased naturally, even though the calves and boys were not their offspring.
- ॐ Although the cows and elderly gopis of Vrndavana had greater affection for Krsna than for their own offspring, after this incident, their affection for their offspring increased exactly as it did for Krsna.
- ॐ Millions of gopi girls who were deeply in love w/ K were married to the many gopa boys (who were forms of K)

E. The cows chase after their calves

- ॐ One day, five nights shy of a year, when Krsna, along with Balarama, was maintaining the calves in the forest, They saw some cows grazing on the top of Govardhana Hill.
- ॐ The cows could see down into the valley where the calves were being taken care of by the boys.
- ॐ Suddenly, on sighting their calves, the cows began to run towards them.
- ॐ They leaped downhill with joined front and rear legs.
- ॐ The cows were so melted with affection for their calves that they did not care about the rough path from the top of Govardhana Hill down to the pasturing ground.
- ॐ They began to approach the calves with their milk bags full of milk, and they raised their tails upwards.
- ॐ When they were coming down the hill, their milk bags were pouring milk on the ground out of intense maternal affection for the calves, although they were not their own calves.
- ॐ These cows had their own calves, and the calves that were grazing beneath Govardhana Hill were larger; they were not expected to drink milk directly from the milk bag but were satisfied with the grass.
- ॐ Yet all the cows came immediately and began to lick their bodies, and the calves also began to suck milk from the milk bags.
- ॐ There appeared to be a great bondage of affection between the cows and calves.

Brahma vimohana lila

ॐ

- ॐ When the cows were running down from the top of Govardhana Hill, the men who were taking care of them tried to stop them.
- ॐ As far as possible, the calves are kept separate from the cows, so that the calves do not drink all the available milk.
- ॐ Therefore the men who were taking care of the cows on the top of Govardhana Hill tried to stop them, but they failed.
- ॐ Baffled by their failure, they were feeling ashamed and angry.
- ॐ They were very unhappy, but when they came down and saw their children taking care of the calves, they all of a sudden became very affectionate toward the children.
- ॐ Although the men came down disappointed, baffled and angry, as soon as they saw their own children, their hearts melted with great affection.
- ॐ At once their anger, dissatisfaction and unhappiness disappeared.
- ॐ They began to show paternal love for the children, and with great affection they lifted them in their arms/laps and embraced them.
- ॐ They began to smell their children's and grandchildren's heads and enjoy their company with great happiness.
- ॐ After embracing their children, the men again took the cows back to the top of Govardhana Hill.
- ॐ Along the way they began to think of their children, and affectionate tears fell from their eyes (young and old).

F. Balarama figures things out

- ॐ When Balarama saw this extraordinary exchange of affection between the cows and their calves and between the fathers and their children--when neither the calves nor the children needed so much care--He began to wonder why this extraordinary thing happened.
- ॐ He was astonished to see all the residents of Vrndavana so affectionate for their own children, exactly as they had been for Krsna.
- ॐ Similarly, the cows had grown affectionate for their calves--as much as for Krsna.
- ॐ B thought: I do not understand what has happened for the past year
- ॐ Everyone is so affectionate and their love increases day by day
- ॐ Is this an illusion made by devas, Gandharva and Raksasas?
- ॐ No one but K can bewilder me
- ॐ Balarama therefore concluded that the extraordinary show of affection was something mystical, either performed by the demigods or by some powerful man.
- ॐ Otherwise, how could this wonderful change take place?

- ॐ He concluded that this mystical change must have been caused by Kṛṣṇa, whom Balarama considered His worshipable Personality of Godhead.
- ॐ He thought, "It was arranged by Kṛṣṇa, and even I could not check its mystic power." Thus Balarama understood that all those boys and calves were only expansions of Kṛṣṇa.
- ॐ B closes eyes
- ॐ Then w/ trans vision looked at past, present and future.
- ॐ Saw all calves and gopas become dark boys
- ॐ He saw that all the calves and gopas had become dark boys,
- ॐ each decorated with a flute and stick,
- ॐ peacock feathers,
- ॐ Bhṛḡu Muni's footprint,
- ॐ necklaces of flowers,
- ॐ jewels,
- ॐ guñjā,
- ॐ lotuses,
- ॐ water lilies,
- ॐ turbans,
- ॐ crowns,
- ॐ splendid earrings,
- ॐ endowed with curly locks of hair,
- ॐ making showers of bliss with the glances of their autumn-lotus eyes
- ॐ more handsome than millions of Kāmadevas,
- ॐ their noses decorated with pearls and their heads and hands decorated with many ornaments
- ॐ having two arms,
- ॐ glorious with yellow garments,
- ॐ belts,
- ॐ bracelets,
- ॐ anklets,
- ॐ more glorious than millions of rising suns
- ॐ B saw that all these forms on GH were actually K
- ॐ
- ॐ Balarama inquired from Kṛṣṇa about the actual situation.
- ॐ B: The devotees Brahmā, Ananta, Yama, Indra, and Siva always worship the Supreme Lord, who is the controller of everything, who is self-satisfied, whose desires are always fulfilled, and who has the power to create many millions of universes in the sky.

Brahma vimohana lila

ॐ My dear Krsna, in the beginning I thought that all these cows, calves and cowherd boys were either great sages and saintly persons or demigods, but at the present it appears that they are actually Your expansions.

ॐ They are all You;

ॐ You Yourself are playing as the calves and cows and boys.

ॐ What is the mystery of this situation?

ॐ Where have those other calves and cows and boys gone?

ॐ And why are You expanding Yourself as the cows, calves and boys? Will You kindly tell Me what is the cause?"

ॐ

ॐ At the request of Balarama, Krsna briefly explained the whole situation: how the calves and boys were stolen by Brahma and how He was concealing the incident by expanding Himself so people would not know that the original cows, calves, and boys were missing.

G. Brahma returns

ॐ While Krsna and Balarama were talking, Brahma returned after a moment's interval (according to the duration of his life).

ॐ After one moment of Brahma's calculation, Brahma came back to see the fun caused by his stealing the boys and calves.

ॐ But he was also afraid that he was playing with fire.

ॐ Krsna was his master, and he had played mischief for fun by taking away His calves and boys.

ॐ He was really anxious, so he did not stay away very long; he came back after a moment (of his calculation).

ॐ He saw that all the boys, calves and cows were playing with Krsna in the same way as when he had come upon them, although he was confident that he had taken them and made them lie down asleep under the spell of his mystic power.

ॐ Brahma began to think, "All the boys, calves and cows were taken away by me, and I know they are still sleeping. How is it that a similar batch of cows, boys and calves are playing with Krsna? Is it that they are not influenced by my mystic power? Have they been playing continually for one year with Krsna?"

ॐ Brahma tried to understand who they were and how they were uninfluenced by his mystic power, but he could not ascertain it.

ॐ Brahma was thus confused about his own mystic power.

ॐ

- ॐ In order to convince Brahma that all those cows, calves and boys were not the original ones, the cows, calves, and boys who were playing with Krsna transformed into Visnu forms.
- ॐ All the Visnu forms were of bluish color and dressed in yellow garments; all of Them had four hands decorated with club, disc, lotus flower and conchshell.
- ॐ On Their heads were glittering golden jeweled helmets; They were bedecked with pearls and earrings, and garlanded with beautiful flowers.
- ॐ On Their chests was the mark of Srivatsa; Their arms were decorated with armlets and other jewelry.
- ॐ Their necks were smooth just like the conchshell, Their legs were decorated with bells,
- ॐ Their waists decorated with golden bells, and Their fingers decorated with jeweled rings.
- ॐ Brahma also saw that upon the whole body of Lord Visnu, fresh tulasi buds were thrown, beginning from His lotus feet up to the top of the head.
- ॐ Their smiling resembled the moonshine, and Their glancing resembled the early rising of the sun.
- ॐ Just by Their glancing They appeared as the creators and maintainers of the modes of ignorance and passion.

H. Brahma's realizations

- ॐ Then saw the entire universe, including all that was inside and outside of his body was the potency of V
- ॐ After this manifestation of Lord Visnu, Brahma saw that many other Brahmas and Sivas and demigods and even insignificant living entities down to the ants and very small straws--movable and immovable living entities--were dancing, surrounding Lord Visnu.
- ॐ Their dancing was accompanied by various kinds of music, and all of Them were worshipping Lord Visnu.
- ॐ Brahma realized that all those Visnu forms were complete, beginning from the anima perfection of becoming small like an atom, up to becoming infinite like the cosmic manifestation.
- ॐ All the mystic powers of Brahma, Siva, all the demigods and the twenty-four elements of cosmic manifestation were fully represented in the person of Visnu.
- ॐ Brahma also realized that Lord Visnu is the reservoir of all truth, knowledge and bliss. He is the combination of three transcendental features, namely eternity, knowledge, and bliss, and He is the object of worship by the followers of the Upanisads.
- ॐ Brahma realized that all the different forms of cows, boys and calves transformed into Visnu forms were not transformed by a mysticism of the type

Brahma vimohana lila

that a yogi or a demigod can display by specific powers invested in him. The cows, calves and boys transformed into Visnu murtis, or Visnu forms, were not displays of Visnu maya, or Visnu energy, but were Visnu Himself.

ॐ When Brahma was thus standing baffled in his limited power and conscious of his limited activities within the eleven senses, he could at least realize that he was also a creation of the material energy, just like a puppet.

ॐ Lord Brahma, who has full control over the goddess of learning and who is considered to be the best authority in Vedic knowledge, was thus perplexed, being unable to understand the extraordinary power manifested in the Supreme Personality of Godhead.

ॐ He stood there stunned

ॐ Looked like an unmoving tulasi plant in Vrn forest

ॐ

ॐ Krsna took compassion upon Brahma's inability to see even how He was displaying the force of Visnu in transforming Himself into cows and cowherd boys, and thus, while fully manifesting the Visnu expansion, He suddenly pulled His curtain of yogamaya over the scene.

ॐ When Brahma was relieved from his perplexity, he appeared to be awakened from an almost dead state (as if sleeping), and he began to open his eyes with great difficulty.

ॐ Thus he could see the eternal cosmic manifestation with common eyes. He saw all around him the super-excellent view of Vrndavana--full with trees--which is the source of life for all living entities.

ॐ He saw filled with flowering vasantī vines, charming and beautiful Vrndāvana where without any enmity fawns play with tiger cubs, doves play with eagles, and snakes play with mongeese

ॐ He could appreciate the transcendental land of Vrndavana where all the living entities are transcendental to ordinary nature.

ॐ In the forest of Vrndavana, even ferocious animals like tigers and others live peacefully along with the deer and human being.

ॐ He could understand that, because of the presence of the Supreme Personality of Godhead in Vrndavana, that place is transcendental to all other places and that there is no lust and greed there.

ॐ

ॐ Brahma thus found Sri Krsna, the Supreme Personality of Godhead, playing the part of a small cowherd boy;

ॐ He saw that little child with a lump of food in His left hand,

ॐ Searching out His friends, cows and calves, just as He was actually doing one year before, after their disappearance.

ॐ Suddenly understood K to be SPG

ॐ

ॐ Was afraid for what had done

Again a lefty

- ॐ Approached K saying "Please be kind"
- ॐ Crying tears of arghya
- ॐ Immediately Brahma descended from his great swan carrier and fell down before the Lord just like a golden stick.
- ॐ All the four helmets on the heads of Brahma touched the lotus feet of Kṛṣṇa. Brahma, being very joyful, began to shed tears, and he washed the lotus feet of Kṛṣṇa with his tears.
- ॐ Repeatedly he fell and rose as he recalled the wonderful activities of the Lord.
- ॐ
- ॐ K pulls up and embraces
- ॐ Touches gently (like a lover touches beloved)
- ॐ K's eyes were moist
- ॐ K glances at d'gods who had now assembled
- ॐ When d'gods received K's glance they called "Glory! Glory!"
- ॐ They bowed down and offered prayers
- ॐ K offers d'gods all respects
- ॐ
- ॐ After repeating obeisances for a long time, Brahma stood up and smeared his hands over his eyes. Seeing the Lord before him, he, trembling, began to offer prayers with great respect, humility and attention.

III. The Anartha

A. Caitanya Sikṣāmṛta

- ॐ *Attachment to karma and jnana can lead to disregard of madhurya*
The Brahma-mohana-līlā, the illusory enchantment of Lord Brahmā, represents the skepticism that may arise because of attachment to the paths of jñāna and karma and further presents disregard for the superior sweetness of Kṛṣṇa from over-attachment to the Lord's majestic aspect. Dissipated by Kṛṣṇa, this offence is to be avoided.

B. Kṛṣṇa Samhita

- ॐ *Again a warning about jñāna*
If one intensely absorbs his mind in various arguments, opinions, and their respective literatures, then all realizations attained through samādhi are practically lost. This is called illusion based on the flowery words of the Vedas. Being overwhelmed with this illusion, Brahmā doubted the supremacy of Kṛṣṇa. The Vaiṣṇavas should regard this illusion as the seventh obstacle.

C. Prof Sanyal

ॐ *Again*

The seventh obstacle assumes the form of infatuation in the shape of an apparently zealous study of the Vedas (scholasticism). Excessive and exclusive attention to the propositions of the diverse polemical schools and their conclusions and modes of argument, tend to lessen the poignancy and clearness of the vision of the truths obtained in the exclusive mood. Even Brahmā himself doubted the truth of the real Nature of Krishna by reason of such infatuation.

IV. Vrindavan's sweetness

A. Hera Pancami Discussion

- ॐ This time, Srivasa Thakura smiled and told Damodara Pandita, "My dear sir, please hear! Just see how opulent my goddess of fortune is!
- ॐ "As far as Vrindavana's opulence is concerned, it consists of a few flowers and twigs, some minerals from the hills, a few peacock feathers and the plant known as gunja.
- ॐ "When Jagannatha decided to see Vrindavana, He went there, and upon hearing this, the goddess of fortune experienced restlessness and jealousy.
- ॐ "She wondered, 'Why did Lord Jagannatha give up so much opulence and go to Vrindavana?' To make Him a laughingstock, the goddess of fortune made arrangements for much decoration.
- ॐ "Then the maidservants of the goddess of fortune said to the servants of Lord Jagannatha, 'Why did your Lord Jagannatha abandon the great opulence of the goddess of fortune and, for the sake of a few leaves, fruits and flowers, go see the flower garden of Srimati Radharani?
- ॐ " 'Your master is so expert at everything, but why does He do such things? Please bring your master before the goddess of fortune.'
- ॐ "In this way all the maidservants of the goddess of fortune arrested the servants of Jagannatha, bound them around the waist and brought them before the goddess of fortune.
- ॐ "When all the maidservants brought Lord Jagannatha's servants before the lotus feet of the goddess of fortune, the Lord's servants were fined and forced to submit.
- ॐ "All the maidservants began to beat the Ratha car with sticks, and they treated the servants of Lord Jagannatha almost like thieves.
- ॐ "Finally all of Lord Jagannatha's servants submitted to the goddess of fortune with folded hands, assuring her that they would bring Lord Jagannatha before her the very next day.
- ॐ "Being thus pacified, the goddess of fortune returned to her apartment. Just see! My goddess of fortune is opulent beyond all description."

- ॐ Srivasa Thakura continued to address Svarupa Damodara: "Your gopis are engaged in boiling milk and churning it to turn it into yogurt, but my mistress, the goddess of fortune, sits on a throne made of jewels and gems."
- ॐ Srivasa Thakura, who was enjoying the mood of Narada Muni, thus made jokes. Hearing him, all the personal servants of Sri Caitanya Mahaprabhu began to smile.
- ॐ Sri Caitanya Mahaprabhu then told Srivasa Thakura, "My dear Srivasa, your nature is exactly like that of Narada Muni. The Supreme Personality of Godhead's opulence is having a direct influence upon you."
- ॐ "Svarupa Damodara is a pure devotee of Vrndavana. He does not even know what opulence is, for he is simply absorbed in pure devotional service."
- ॐ Svarupa Damodara then retorted, "My dear Srivasa, please hear me with attention. You have forgotten the transcendental opulence of Vrndavana."
- ॐ "The natural opulence of Vrndavana is just like an ocean. The opulence of Dvaraka and Vaikuntha is not even to be compared to a drop."
- ॐ "Sri Kṛṣṇa is the Supreme Personality of Godhead full of all opulences, and His complete opulences are exhibited only in Vrndavana-dhama."
- ॐ "Vrndavana-dhama is made of transcendental touchstone. Its entire surface is the source of all valuable jewels, and the cintamani stone is used to decorate the lotus feet of the maidservants of Vrndavana."
- ॐ "Vrndavana is a natural forest of desire trees and creepers, and the inhabitants do not want anything but the fruits and flowers of those desire trees."
- ॐ "In Vrndavana there are cows that fulfill all desires [kama-dhenus], and their number is unlimited. They graze from forest to forest and deliver only milk. The people want nothing else."
- ॐ "In Vrndavana, the natural speech of the people sounds like music, and their natural motion resembles a dance."
- ॐ "The water in Vrndavana is nectar, and the brahmajyoti effulgence, which is full of transcendental bliss, is directly perceived there in its form."
- ॐ "The gopis there are also goddesses of fortune, and they surpass the goddess of fortune who abides in Vaikuntha. In Vrndavana, Lord Kṛṣṇa is always playing His transcendental flute, which is His dear companion."
- ॐ "The damsels of Vrndavana, the gopis, are super goddesses of fortune. The enjoyer in Vrndavana is the Supreme Personality of Godhead Kṛṣṇa. The trees there are all wish-fulfilling trees, and the land is made of transcendental touchstone. The water is all nectar, the talking is singing, the walking is dancing, and the constant companion of Kṛṣṇa is His flute. The effulgence of transcendental bliss is experienced everywhere. Therefore Vrndavana-dhama is the only relishable abode.'

Brahma vimohana lila

- ॐ "The anklets on the damsels of Vraja-bhumi are made of cintamani stone. The trees are wish-fulfilling trees, and they produce flowers with which the gopis decorate themselves. There are also wish-fulfilling cows [kamadhenus], which deliver unlimited quantities of milk. These cows constitute the wealth of Vrndavana. Thus Vrndavana's opulence is blissfully exhibited."
- ॐ Srivasa then began to dance in ecstatic love. He vibrated sounds by slapping his armpits with the palms of his hands, and he laughed very loudly.
- ॐ Thus Sri Caitanya Mahaprabhu heard these discussions about the pure transcendental mellow of Srimati Radharani. Absorbed in transcendental ecstasy, the Lord began to dance.

B. Lord Caitanya Talks to Vyenkata Bhatta

- ॐ **Lord Caitanya:** "Your worshipable goddess of fortune, Laksmi, always remains on the chest of Narayana, and she is certainly the most chaste woman in the creation.
- ॐ "However, my Lord is Lord Sri Krsna, a cowherd boy who is engaged in tending cows. Why is it that Laksmi, being such a chaste wife, wants to associate with My Lord?
- ॐ "Just to associate with Krsna, Laksmi abandoned all transcendental happiness in Vaikuntha and for a long time accepted vows and regulative principles and performed unlimited austerities."
- ॐ **Srimad Bhagavatam** says: "O Lord, we do not know how the serpent Kaliya attained such an opportunity to be touched by the dust of Your lotus feet. Even the goddess of fortune, for this end, performed austerities for centuries, giving up all other desires and taking austere vows. Indeed, we do . not know how the serpent Kaliya got such an opportunity."
- ॐ **Vyenkata Bhatta:** "Lord Krsna and Lord Narayana are one and the same, but the pastimes of Krsna are more relishable due to their sportive nature.
- ॐ "Since Krsna and Narayana are both the same personality, Laksmi's association with Krsna does not break her vow of chastity. Rather, it was in great fun that the goddess of fortune wated to associate with Lord Krsna."
- ॐ "According to transcendental realization, there is no difference between the forms of Narayana and Krsna. Yet in Krsna there is a special transcendental attraction due to the conjugal mellow, and consequently He surpasses Narayana. This is the conclusion of transcendental mellows.
- ॐ "The goddess of fortune considered that her vow of chastity would not be damaged by her relationship with Krsna. Rather, by associating with Krsna she could enjoy the benefit of the rasa dance."
- ॐ "Mother Laksmi, the goddess of fortune, is also an enjoyer of transcendental bliss; therefore if she wanted to enjoy herself with Krsna, what fault is there? Why are You joking so about this?"

- ॐ Lord Caitanya: "I know that there is no fault on the part of the goddess of fortune, but still she could not enter into the rasa dance. We hear this from Srimad Bhagavatam:
- ॐ " `When Lord Sri Kṛṣṇa was dancing with the gopis in the rasa-līlā, He put His arms around their necks and embraced them. This transcendental favor was never granted to the goddess of fortune or other consorts in the spiritual world. Nor was such a thing ever imagined by the most beautiful girls from the heavenly planets, girls whose bodily luster and aroma exactly resemble lotus flowers. And what to speak of worldly women who may be very, very beautiful by material estimation?"
- ॐ "But can you tell me why the goddess of fortune, Lakṣmī, could not enter the rasa dance? The authorities of Vedic knowledge could enter the dance and associate with Kṛṣṇa. Srimad Bhagavatam states:
- ॐ " `Great sages, by practicing the mystic yoga system and controlling the breath, conquer the mind and senses. Thus engaging in mystic yoga and seeing the Supersoul within their hearts, they ultimately enter into impersonal Brahman, along with the enemies of the Supreme Personality of Godhead. However, the damsels of Vraja, the gopis, want to embrace Kṛṣṇa and His arms, which are like serpents. Being attracted by the beauty of Kṛṣṇa, the gopis ultimately tasted the nectar of the lotus feet of the Lord. The Upaniṣads have also tasted the nectar of His lotus feet by following in the footsteps of the gopis."
- ॐ **Narrator:** Having been asked by Caitanya Mahāprabhu why the goddess of fortune could not enter into the rasa dance whereas the authorities on Vedic knowledge could, Vyankata Bhatta replied:
- ॐ **Vyankata Bhatta:** "I cannot enter into the mysteries of this behavior."
- ॐ "I am an ordinary human being. Since my intelligence is very limited and I am easily agitated, my mind cannot enter within the deep ocean of the pastimes of the Lord.
- ॐ "You are the Supreme Personality of Godhead Kṛṣṇa Himself. You know the purpose of Your activities, and the person whom You enlighten can also understand Your pastimes."
- ॐ **Lord Caitanya:** "Lord Kṛṣṇa has a specific characteristic. He attracts everyone's heart by the mellowness of His personal conjugal love.
- ॐ "By following in the footsteps of the inhabitants of the planet known as Vrajaloka or Goloka Vrndāva, one can attain the shelter of the lotus feet of Sri Kṛṣṇa. However, in that planet the inhabitants do not know that Lord Kṛṣṇa is the Supreme Personality of Godhead.
- ॐ "There someone may accept Him as a son and sometimes bind Him to a grinding mortar. Someone else may accept Him as an intimate friend and, attaining victory over Him, playfully mount His shoulders.

Brahma vimohana lila

- ॐ "The inhabitants of Vrajabhumi know Krsna as the son of Maharaja Nanda, the King of Vrajabhumi, and they consider that there can be no relationship with the Lord in the rasa of opulence.
- ॐ "One who worships the Lord by following in the footsteps of the inhabitants of Vrajabhumi attains the Lord and gets to know Him as He is known in the transcendental planet of Vraja. There He is known as the son of Maharaja Nanda."
- ॐ "Srimad Bhagavatam states: 'The Supreme Personality of Godhead, Krsna, the son of mother Yasoda, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body to be the same as the self.'
- ॐ "The authorities in Vedic literatures known as sruti-gana worshiped Lord Krsna in the ecstasy of the gopis and followed in their footsteps.
- ॐ "The personified authorities on the Vedic hymns acquired bodies like those of the gopis and took birth in Vrajabhumi. In those bodies they were allowed to enter into the Lord's rasa-lila dance.
- ॐ "Lord Krsna belongs to the cowherd community, and the gopis are the dearest lovers of Krsna. Although the wives of the denizens of the heavenly planets are most opulent within the material world, neither they nor any other women in the material universe can acquire Krsna's association.
- ॐ "The goddess of fortune, Laksmi, wanted to enjoy Krsna and at the same time retain her spiritual body in the form of Laksmi. However, she did not follow in the footsteps of the gopis in her worship of Krsna.
- ॐ "Vyasadeva, the supreme authority on Vedic literature, composed a verse beginning 'nayam sukhapo bhagavan' because no one can enter into the rasalila dance in any body other than the bodies of the gopis."
- ॐ **Narrator:** Before this explanation was given by Sri Caitanya Mahaprabhu, Vyenkata Bhatta thought that Sri Narayana was the Supreme Personality of Godhead.
- ॐ Thinking in this way, Vyenkata Bhatta believed that worship of Narayana was the supreme form of worship, superior to all other processes of devotional service, for it was followed by the Sri Vaisnava disciples of Ramanujacarya.
- ॐ Sri Caitanya Mahaprabhu had understood this misconception of Vyenkata Bhatta, and to correct it the Lord talked so much in a joking way.
- ॐ **Lord Caitanya:** "My dear Vyenkata Bhatta, please do not continue doubting. Lord Krsna is the Supreme Personality of Godhead, and this is the conclusion of Vedic literatures.
- ॐ "Lord Narayana, the opulent form of Krsna, attracts the mind of the goddess of fortune and her followers.

ॐ " `When the jewel known as valdurya touches other materials, it appears to be separated into different colors. Consequently the forms also appear different. Similarly, according to the meditational ecstasy of the devotee, the Lord, who is known as Acyuta [infallible], appears in different forms, although He is essentially one." "

ॐ Lord Narayana has sixty transcendental qualities. Over and above these, Kṛṣṇa has four extraordinary transcendental qualities absent in Lord Narayana. These four qualities are: (1) wonderful pastimes that are compared to an ocean; (2) association in the circle of supreme devotees in conjugal love (the gopis); (3) Lord Kṛṣṇa's playing on the flute whose vibration attracts the three worlds; (4) Lord Kṛṣṇa's extraordinary beauty, which surpasses the beauty of the three worlds. Lord Kṛṣṇa's beauty is unequalled and unsurpassed.

C. From Caitanya Caritamṛta: 2.20.178-182)

ॐ Lord Caitanya to Sanatana Goswami: "When one compares the beauty, opulence, sweetness and intellectual pastimes of Vāsudeva, the warrior, to Kṛṣṇa, the cowherd boy, son of Nanda Mahārāja, one sees that Kṛṣṇa's attributes are more pleasant.

ॐ "Indeed, Vāsudeva is agitated just to see the sweetness of Govinda, and a transcendental greed awakens in Him to enjoy that sweetness.

ॐ "'My dear friend, this dramatic actor appears like a second form of My own self. Like a picture, He displays My pastimes as a cowherd boy overflowing with wonderfully attractive sweetness and fragrance, which are so dear to the damsels of Vraja. When I see such a display, My heart becomes greatly excited. I long for such pastimes and desire a form exactly like that of the damsels of Vraja.' [This verse is found in the Lalita-mādhava (4.19). It was spoken by Vāsudeva in Dvārakā.]

ॐ "One instance of Vāsudeva's attraction to Kṛṣṇa occurred when Vāsudeva saw the Gandharva dance at Mathurā. Another instance occurred in Dvārakā when Vāsudeva was surprised to see a picture of Kṛṣṇa.

ॐ "'Who manifests an abundance of sweetness greater than Mine, which has never been experienced before and which causes wonder to all? Alas, I Myself, My mind bewildered upon seeing this beauty, impetuously desire to enjoy it like Sṛīmatī Rādhārāṇī.'" [This verse spoken by Vāsudeva in Dvārakā is also recorded by Śrīla Rupa Gosvāmī in his Lalita-mādhava (8.34).]

D. Brahma's prayers and the Commentaries of the Acaryas:

1. SB 10.14.1

Lord Brahmā said: My dear Lord, You are the only worshipable Lord, the Supreme Personality of Godhead, and therefore I offer my humble obeisances and prayers just to please You. O son of the king of the cowherds, Your transcendental body is dark blue like a new cloud, Your garment is brilliant like lightning, and the beauty of Your face is enhanced by Your guṇjā

earrings and the peacock feather on Your head. Wearing garlands of various forest flowers and leaves, and equipped with a herding stick, a buffalo horn and a flute, You stand beautifully with a morsel of food in Your hand.

ॐ Brahma has seen 4 handed forms during this pastime, but in the first verse in Chapter 14 he offers his obeisances to the cowherd form. He is attracted by that form. (SG and JG)

ॐ Although Brahmā had seen innumerable four-armed forms of the Lord, he now surrendered unto the lotus feet of the two-armed form of Kṛṣṇa, who appeared as the son of Nanda Mahārāja. Brahmā offered his prayers to that form. (SB 10.14.1, purport)

2. SB 10.14.30

My dear Lord, I therefore pray to be so fortunate that in this life as Lord Brahmā or in another life, wherever I take my birth, I may be counted as one of Your devotees. I pray that wherever I may be, even among the animal species, I can engage in devotional service to Your lotus feet.

3. SB 10.14.31

O almighty Lord, how greatly fortunate are the cows and ladies of Vṛndāvana, the nectar of whose breast-milk You have happily drunk to Your full satisfaction, taking the form of their calves and children! All the Vedic sacrifices performed from time immemorial up to the present day have not given You as much satisfaction.

ॐ SS: Brahma is celebrating in eagerness.

ॐ SG: Brahma is applying the logic that "sweetness rounds everything up nicely." Also He is showing that he understands that the description of the dear devotees of the Lord is the greatest way of glorifying Him.

ॐ VCT: Brahma is one of the leaders of those who perform the sacrifices he is referring to.

4. SB 10.14.32

How greatly fortunate are Nanda Mahārāja, the cowherd men and all the other inhabitants of Vrajabhumi! There is no limit to their good fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend.

ॐ JG: Even Your own greatness cannot be as great as this great fortune of the devotees of Vṛndāvana.

ॐ VCT: This is praising those in the rasa of friendship (and then all others).

5. SB 10.14.33

Yet even though the extent of the good fortune of these residents of Vṛndāvana is inconceivable, we eleven presiding deities of the various senses,

headed by Lord Siva, are also most fortunate, because the senses of these devotees of Vṛndāvana are the cups through which we repeatedly drink the nectarean, intoxicating beverage of the honey of Your lotus feet.

- ॐ SG: Oh who is capable of describing the glory of these devotees? Ourselves, simply by connection with these devotees, have become all-successful.
- ॐ VCT: Actually the senses of the inhabitants of Vṛndāvana are completely spiritual, so how can the material demigods have any contact with them? It is only that they think they have contact with them.

6. SB 10.14.34

My greatest possible good fortune would be to take any birth whatever in this forest of Gokula and have my head bathed by the dust falling from the lotus feet of any of its residents. Their entire life and soul is the Supreme Personality of Godhead, Mukunda, the dust of whose lotus feet is still being searched for in the Vedic mantras.

- ॐ SS: Restating the request of verse 30.
- ॐ SG: He is even happy to be bathed by one particle of dust.
- ॐ (There is a statement by SG in his purport to vs 35, that Baka and Agha became fortunate through being in the same family as Putana)

7. SB 10.14.42

After granting His son Brahmā permission to leave, the Supreme Personality of Godhead took the calves, who were still where they had been a year earlier, and brought them to the riverbank, where He had been taking His meal and where His cowherd boyfriends remained just as before.

- ॐ Kṛṣṇa was thinking: "Where did this four-headed Brahma come from? What is he doing? What are these words which he keeps on speaking? I am busy looking for My calves. I am just a cowherd boy and do not understand this." (This is indicated by the silence of Lord Kṛṣṇa when Brahma finishes his prayers.)
- ॐ Even though in the rest of the pastime, even when the Lord revealed Himself to Brahma in the 13th chapter, the Lord was in full understanding of His great position as the Supreme Lord, still it is fitting that later on the Lord, coming under the control of the great love of persons in vatsalya rasa, such as Mother Yasoda, would become ignorant of His own great opulence., it becoming covered by the rasa of sweetness of their great love for Him.

8. SB 10.14.45

The cowherd boyfriends said to Lord Kṛṣṇa: You have returned so quickly! We have not eaten even one morsel in Your absence. Please come here and take Your meal without distraction.

ॐ What did the boys say to Kṛṣṇa when they saw Him again (they were returned to the same positions they had been in, in the middle of their meal when the Lord had gone to look for the calves): "You have returned so quickly! We have not even eaten a morsel in Your absence. Come here.

V. Important prayers

A. SB 10.14.3

*jñāne prayāsam udapāsyā namanta eva
jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ sruti-gatām tanu-vān-manobhir
ye prāyaso 'jīta jīto 'py asi tais tri-lokyām*

Those who, even while remaining situated in their established social positions, throw away the process of speculative knowledge and with their body, words and mind offer all respects to descriptions of Your personality and activities, dedicating their lives to these narrations, which are vibrated by You personally and by Your pure devotees, certainly conquer Your Lordship, although You are otherwise unconquerable by anyone within the three worlds.

Here the word *udapāsyā* clearly indicates that one should not even slightly endeavor to understand the Absolute Truth by the process of mental speculation, for it invariably carries one to an imperfect, impersonal understanding of God. The word *jīvanti* indicates that a devotee who always hears about Lord Kṛṣṇa will go back home, back to Godhead, even if he can do nothing except maintain his existence and hear topics concerning the Lord.

Srīla Sanātana Gosvāmī has explained the words *tanu-vān-manobhiḥ* ("by the body, words and mind") in three ways. In reference to devotees, through their body, words and mind they are able to conquer Lord Kṛṣṇa. Thus becoming perfect in Kṛṣṇa consciousness, they can touch His lotus feet with their hands, call Him to come with their words, and attain His direct audience within their mind simply by thinking about Him.

In the case of nondevotees, the words *tanu-vān-manobhiḥ* refer to the word *ajita*, "unconquered," and indicate that those not engaged in the loving service of Lord Kṛṣṇa cannot conquer the Absolute Truth by their bodily strength, verbal expertise or mental power. Despite all their endeavors, the ultimate truth remains beyond their reach.

In reference to the word *jītaḥ*, "conquered," the words *tanu-vān-manobhiḥ* indicate that the pure devotees of Lord Kṛṣṇa conquer His body, words and mind. Lord Kṛṣṇa's body is conquered because He always remains by

the side of His pure devotees; Lord Kṛṣṇa's words are conquered because He always chants the glories of His devotees; and Lord Kṛṣṇa's mind is conquered because He always thinks about His loving devotees.

Srīla Viṣvanātha Cakravartī Thākura has explained the words tanu-vān-manobhiḥ in regard to the word namantah, "offering obeisances." He explains that the devotees can take full advantage of the transcendental topics of the Lord by offering all respects to those topics with their body, words and mind. One should engage his body by touching the ground with his hands and head while offering obeisances to the topics of the Lord; one should engage his words by praising transcendental literatures such as Bhagavad-gītā and Śrīmad-Bhāgavatam, as well as the devotees who are preaching such literatures; and one should engage his mind by feeling great reverence and pleasure while hearing the transcendental topics of the Lord. In this way, a sincere devotee who has acquired even a small amount of transcendental knowledge about Lord Kṛṣṇa can conquer Him and thus go back home, back to Godhead, for eternal life at the Lord's side.

B. SB 10.14.4

*sreyah-sṛtim bhaktim udasya te vibho
klisyanti ye kevala-bodha-labdhave
teṣāṃ asau klesala eva siṣyate
nānyad yathā sthula-tuṣāvaghātīnām*

My dear Lord, devotional service unto You is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble.

C. SB 10.14.5

*pureha bhuman bahavo 'pi yoginas
tvad-arpitehā nija-karma-labdhayā
vibudhya bhaktyaiva kathopanītayā
prapedire 'ñjo 'cyuta te gatim parām*

O almighty Lord, in the past many yogīs in this world achieved the platform of devotional service by offering all their endeavors unto You and faithfully carrying out their prescribed duties. Through such devotional service, perfected by the processes of hearing and chanting about You, they came to understand You, O infallible one, and could easily surrender to You and achieve Your supreme abode.

D. SB 10.14.6

*tathāpi bhuman mahimāguṇasya te
viboddhum arhaty amalāntar-ātmabhiḥ
avikriyāt svānubhavād arupato*

Brahma vimohana lila

hy ananya-bodhyātmatayā na cānyathā

Nondevotees, however, cannot realize You in Your full personal feature. Nevertheless, it may be possible for them to realize Your expansion as the impersonal Supreme by cultivating direct perception of the Self within the heart. But they can do this only by purifying their mind and senses of all conceptions of material distinctions and all attachment to material sense objects. Only in this way will Your impersonal feature manifest itself to them.

E. SB 10.14.7

*guṇātmanas te 'pi guṇān vimātum
hitāvatīrṇasya ka īsire 'sya
kālena yair vā vimitāh su-kalpair
bhu-pāmsavah khe mihikā dyu-bhāsah*

In time, learned philosophers or scientists might be able to count all the atoms of the earth, the particles of snow, or perhaps even the shining molecules radiating from the sun, the stars and other luminaries. But among these learned men, who could possibly count the unlimited transcendental qualities possessed by You, the Supreme Personality of Godhead, who have descended onto the surface of the earth for the benefit of all living entities?

F. SB 10.14.8

*tat te 'nukampām su-samīkṣamāṇo
bhuñjāna evātma-kṛtam vipākam
hṛd-vāg-vapurbbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk*

My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim.

Srīla Srīdhara Svāmī explains in his commentary that just as a legitimate son has to simply remain alive to gain an inheritance from his father, one who simply remains alive in Kṛṣṇa consciousness, following the regulative principles of bhakti-yoga, automatically becomes eligible to receive the mercy of the Personality of Godhead. In other words, he will be promoted to the kingdom of God.

The word su-samīkṣamāṇa indicates that a devotee earnestly awaits the mercy of the Supreme Lord even while suffering the painful effects of previous sinful activities. Lord Kṛṣṇa explains in the Bhagavad-gītā that a devotee who fully surrenders unto Him is no longer liable to suffer the reactions of his previous karma. However, because in his mind a devotee may still maintain the remnants of his previous sinful mentality, the Lord removes the last vestiges of the enjoying spirit by giving His devotee punishments that may sometimes resemble sinful reactions. The purpose of the entire creation of God is to rectify the living entity's

tendency to enjoy without the Lord, and therefore the particular punishment given for a sinful activity is specifically designed to curtail the mentality that produced the activity. Although a devotee has surrendered to the Lord's devotional service, until he is completely perfect in Kṛṣṇa consciousness he may maintain a slight inclination to enjoy the false happiness of this world. The Lord therefore creates a particular situation to eradicate this remaining enjoying spirit. This unhappiness suffered by a sincere devotee is not technically a karmic reaction; it is rather the Lord's special mercy for inducing His devotee to completely let go of the material world and return home, back to Godhead.

A sincere devotee earnestly desires to go back to the Lord's abode. Therefore he willingly accepts the Lord's merciful punishment and continues offering respects and obeisances to the Lord with his heart, words and body. Such a bona fide servant of the Lord, considering all hardship a small price to pay for gaining the personal association of the Lord, certainly becomes a legitimate son of God, as indicated here by the words dāya-bhāk. Just as one cannot approach the sun without becoming fire, one cannot approach the supreme pure, Lord Kṛṣṇa, without undergoing a rigid purificatory process, which may appear like suffering but which is in fact a curative treatment administered by the personal hand of the Lord.

G. SB 10.14.29

*athāpi te deva padāmbuja-dvaya-
prasāda-lesānugrḥīta eva hi
jānāti tattvam bhagavan-mahimno
na cānya eko 'pi ciram vicinvan*

My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.

H. SB 10.14.58

*samāśritā ye pada-pallava-plavam
mahat-padam puṇya-yaso murāreh
bhavāmbudhir vatsa-padam param padam
padam padam yad vipadām na teṣām*

For those who have accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Murāri, the enemy of the Mura demon, the ocean of the material world is like the water contained in a calf's hoof-print. Their goal is param padam, Vaikuṇṭha, the place where there are no material miseries, not the place where there is danger at every step.

VI. Logic

ॐ "Logic is like a dry oil cake from which all the oil has been extracted. The Bhattācārya passed his life in eating such dry cakes, but now You have

made him drink the nectar of transcendental pastimes. It is certainly Your great mercy upon him." (Madhya 14.87)

- ॐ "None of you are at fault," he said. "Indeed, even this ignorant so-called brāhmaṇa is not at fault, for he is accustomed to dry speculation and logic. (Antya 3.205)
- ॐ "One cannot understand the glories of the holy name simply by logic and argument. Therefore this man cannot possibly understand the glories of the holy name. (Antya 3.206)
- ॐ Govinda is very, very difficult to understand by mental speculation, philosophical theses. Philosophical theses, speculation, without religion is simply waste of time. And religion without philosophical basis is sentiment. They must be combined together. So Bhagavad-gītā is that, religion combined with philosophy. If you simply take philosophy, it is dry speculation. No juice. Carvita-carvaṇānām: "Chewing the chewed." There is no benefit. And if you take, simply take religion without basis of philosophy, then it is fanaticism. That's all. So both should be combined. Religion based on philosophy and logic, that is religion. So that combination is Bhagavad-gītā. (Bhagavad-gītā 7.1 -- Ahmedabad, December 13, 1972 – commenting on Brahma Samhita 5.34)
- ॐ The disciplic succession from Brahmā, Nārada, Vyāsa and Sukadeva Gosvāmī is particularly different from others. The disciplic successions from other sages are simply a waste of time, being devoid of acyuta-kathā, or the message of the infallible Lord. The mental speculators can present their theories very nicely by reason and arguments, but such reasons and arguments are not infallible, for they are defeated by better mental speculators. Mahārāja Parīkṣit was not interested in the dry speculation of the flickering mind, but he was interested in the topics of the Lord because factually he felt that by hearing such a nectarean message from the mouth of Sukadeva Gosvāmī he was not feeling any exhaustion, even though he was fasting because of his imminent death. (SB 2.8.26)
- ॐ Devotees may be divided into three classes. The devotee in the first or uppermost class is described as follows. He is very expert in the study of relevant scriptures, and he is also expert in putting forward arguments in terms of those scriptures. He can very nicely present conclusions with perfect discretion and can consider the ways of devotional service in a decisive way. He understands perfectly that the ultimate goal of life is to attain to the transcendental loving service of Kṛṣṇa, and he knows that Kṛṣṇa is the only object of worship and love. This first-class devotee is one who has strictly followed the rules and regulations under the training of a bona fide spiritual master and has sincerely obeyed him in accord with revealed scriptures. Thus, being fully trained to preach and become a spiritual master himself, he is considered first class. The first-class devotee never deviates from the principles of higher authority, and he attains firm faith in the scriptures by understanding with all reason and arguments. When we speak of arguments and reason, it means arguments and reason on the basis of revealed scriptures. The first-class devotee is not

interested in dry speculative methods meant for wasting time. In other words, one who has attained a mature determination in the matter of devotional service can be accepted as the first-class devotee. (NoD 3: Eligibility of the Candidate for Accepting Devotional Service)

ॐ In the sāstra it is said, tarko apratiṣṭhah: [Cc. Madhya 17.186] "Simply by arguing you cannot come to the right conclusion." You may be very good arguer, but another arguer may defeat you by his argument. So in this way, simply by dry arguments it is not possible to come to the conclusion. Tarko 'pratiṣṭha srutayo vibhinnāh. (Sṛīmad-Bhāgavatam 7.5.22-30 -- London, September 8, 1971)

VII. Notes

- ॐ According to Srīla Viṣvanātha Cakravartī Thākura, the statement *śiva-virīñci-nutam* is also understood to indicate that Caitanya Mahāprabhu is worshiped by Lord Śiva's incarnation Advaita Acārya and by Lord Brahmā's incarnation Haridāsa Thākura. (SB 11.5.33)
- ॐ Transition from lusting after daughter to tricking Kṛṣṇa to becoming Haridāsa Thākura
- ॐ When Brahma approached the Lord, he approached Kṣīrodakasayi Viṣṇu. So we can see that perhaps Brahma was thinking Kṣ V was the SPG. Although Br was born of Garbodakasayi V most likely it is Kṣ V who inspired him in the heart

VIII. How it all fits together

- ॐ Brahma has a body made of intelligence
- ॐ Brahma is the original brahmana
- ॐ Somewhat self explanatory from Brahmā's prayers

Dhenukāśura

I. Past life

A. Garga Samhita

Dhenuka's past life

- ॐ Previous life was the son of Bali (who was the son of Virocana)
- ॐ Name was Sāhasika
- ॐ Enjoyed pastimes with 10,000 women on Gandhamādana Mountain
- ॐ Durvāsa Muni was in a trance in a nearby cave
- ॐ Sounds of many musical minstruments and anklebells broke trance of Durvāsa Muni
- ॐ Durvāsa was very thin with a long beard
- ॐ Walking with wooden sandals
- ॐ Holding a stick
- ॐ Glowing with flames of anger
- ॐ DM to Sāhasika: Fool!
- ॐ Ass like person!
- ॐ Rise!
- ॐ Become an ass!
- ॐ After 400k years, in the circle of Mathurā, in the forest of Tālavana you will attain liberation by Balarāma's hand
- ॐ (K had given Prahlāda Mahārāja the benediction that he would not kill his descendents.)

B. Brahma Vaivarta Purana

- ॐ After having vanquished the demigods Sahasika once went on a tour to the Gandha Madan Mountains accompanied by a huge army.
- ॐ On the way he met Tilottama the most beautiful of the apsaras.
- ॐ Her bodily hue and form resembled that of a campa flower and the striking attire she wore was complemented by fine jeweled ornaments.
- ॐ Her sweet face radiated a blooming youthful luster and its sweet smile captivated the minds of all who beheld it.
- ॐ Appearing thus she approached Sahasika moving slowly like an intoxicated elephant.
- ॐ As he beheld this gorgeous vision Sahasika became stunned losing consciousness for a couple of seconds.
- ॐ As they neared each other Tilottama gazed at Sahasika's handsome countenance considering it to be like the full autumnal moon.

- ॐ As she noticed how beautiful the fully blossomed Malati flowers in the garland around his neck were her mind was stolen by his slow smile.
- ॐ Becoming jubilant to discover that a man of such winsome appearance could exist she coquettishly covered her face and glanced at him coyly.
- ॐ Although bound for Candraloka to dally with Candra the moon god Tilottama now whimsically changed her plans.
- ॐ As Tilottama and Sahasika gradually drew to a halt in front of each other Sahasika spoke out: "O beautiful woman I can see that you are on a journey to see someone; you must now be rewarding that person for their austerities of a thousand years. But please know that our meeting is arranged by ineluctable destiny; indeed it is sanctioned by Lord Brahma himself."
- ॐ Sahasika continued to speak expertly thrilling and charming the beautiful apsara with many ardent entreaties and eloquent words of praise.
- ॐ Responding at last to his sweet speech Tilottama explained that she could not spend time with him there and then.
- ॐ She was on her way to a prior engagement but offered to return at a later time. Hearing her proposition Sahasika countered her with an ultimatum.
- ॐ Because he was a religious king he would not force her to stay against her will, and because he had many duties to perform there was no question of his waiting for her to return.
- ॐ Therefore, the decision of their future must rest entirely with her. Talking as if she had no choice in the matter Tilottama replied that he would probably curse her if she did not comply with his wishes and that Parvati becomes displeased with one who neglects a woman.
- ॐ Laughing as he understood her choice Sahasika led her to a remote cave which he illumined by a radiant jewel lamp and furnished with a soft bed. As they remained there together, Tilottama felt euphorically happy considering her lover to be more expert than the demigods.
- ॐ Losing consciousness she could no longer discern night from day.
- ॐ As the time came to depart Tilottama mournfully suggested that he now intended to leave her just as a satisfied bee deserts a flower and since there was no telling when they might meet again could he not remain with her a little longer. Conquered by her pleas Sahasika allowed himself to be further detained.
- ॐ Unknown to either of them Durvasa Muni was residing in that cave.
- ॐ On account of the intense and unbroken meditation he had performed over a long period of time his motionless body had gradually become totally enveloped by a large ant hill thus rendering him invisible to the eyes of the world.
- ॐ With the penetrating sound of Tilottama's continually clinking bangles the unsuspecting Muni was jarred out of samadhi thus losing sight of his beloved Lord.

Dhenukāsura

- ॐ Shaking with fury from within the ant hill, he addressed the couple in a thunderous voice:
- ॐ "O Sahasika, get up!
- ॐ Although your father Bali Maharaja is a celebrated devotee you are an animal! And among animals only the ass is equally shameless.
- ॐ I therefore curse you to accept such a body.
- ॐ And as for you Tilottama you brazen prostitute stand up at once! Since you so much desire the association of a demon may you become a demonness."
- ॐ With these words the sage fell silent.
- ॐ Shocked into sobriety the remorseful Tilottama next addressed the stern sage with a faltering voice:
- ॐ "O Lord in all of Lord Brahma's creation women are the most foolish and among them the pumsacalis are the lowest.
- ॐ O ocean of mercy and friend of the poor I beseech you to bestow your forgiveness on this fallen person."
- ॐ Having spoken, she also fell to the floor and sobbed piteously.
- ॐ
- ॐ Becoming touched by their unreserved surrender and remorse Durvasa said to Sahasika:
- ॐ "My dear boy a curse once uttered must inevitably act.
- ॐ However everything is ultimately predestined.
- ॐ Please understand that whatever befalls us be it fame or infamy curse or benediction is simply the preordained reaction we are awarded as a result of activities we performed in the past.
- ॐ The Kaliya serpent was protected from Garuda's attack by the presence of Lord Krishna's lotus footprints on his head.
- ॐ To this day his descendants also remain fearless of this winged aggressor on account of the same transcendental markings which may be found on the heads of every one of them.
- ॐ In a similar way because you are fortunate enough to share in the divine protection afforded to your exalted forefathers I will alter the ultimate result of this malediction to work instead for your eternal benefit; you will dwell as an ass on Bharata varsa eventually receiving liberation at Talavana Vrndavan when Lord Krishna kills you by His effulgent disc."
- ॐ
- ॐ Durvasa next spoke to Tilottama:
- ॐ "Although you must become a demonness do not despair; as the daughter of Banasura at the time of Lord Krishna's manifested pastimes you will become purified by union with His grandson Annirudha."

ॐ Having spoken his last the illustrious sage became silent at which Sahasika and Tilottama offered their dandavats and departed.

II. The Pastime

Krishna and Balarama begin to herd cows

- ॐ After passing through the *kaumara*, the first years, K and B entered *pauganda-lila*.
- ॐ By the wish of the adult gopas they were placed in charge of the cows
- ॐ They were now old enough to take care of the cows
- ॐ Cows had a taste from the one year Brahma had stolen the calves
- ॐ K & B would take into the forwest
- ॐ Cows gazed at K& B's handsome faces
- ॐ Cows wore glittering golden necklaces, a network of small bells & tinkling anklets
- ॐ Tails decorate with peacock feather & bunches of pearls
- ॐ Necklaces of 9 jewels
- ॐ Crown jewel placed between their horns made them beautiful.
- ॐ Their horns were plated with gold
- ॐ Some had yellow tails and red hooves.
- ॐ They were decorated with red tilaka. They were like many Mount Kailāsas.
- ॐ They had virtues, good character, and beauty.
- ॐ They walked slowly,
- ॐ Their udders full.
- ॐ Some were like great red pāṭala flowers.
- ॐ Some were yellow, some multicolored, some black, some green, some smoke-colored, and some cloud-colored.
- ॐ All their eyes were placed on Kṛṣṇa, His form dark as a cloud.
- ॐ Some had short horns, some long horns, some high horns, some bent horns, and some horns like a deer's antlers.
- ॐ Some were with many bulls.
- ॐ Some were brown and beautiful.
- ॐ Searching for tender and delicious grasses, millions and millions of cows walked at Kṛṣṇa's side through forest after forest.
- ॐ Its Yamunā shore very pure and sacred, and its groves decorated with many dark tamāla trees and many beautiful nīpa, nimba, kadamba, pravāla, panasa, kadālī, kovidāra, mango, jambu, bilva, āśvattha, and kapittha trees, as well as many mādhaṇī vines, beautiful in the springtime, and its glory eclipsing the nandana,

Description is mainly from
Garga Samhita, with some
parts from Krishna Book

Dhenukāsura

sarvatobhadra, and caitraratha forests of heaven, transcendental Vṛndāvana forest was splendidly manifest.

- ॐ In Vṛndāvana forest, on the beautiful hill named Govardhana, which was made of precious gems, had many glorious caves and swiftly-moving streams, and was filled with many beautiful mandāra, śrīkhaṇḍa, badarī, rambhā, devadāru, vaṭa, palāśa, plakṣa, aśoka, ariṣṭa, arjuna, kadambaka, pārijāta, pātala, campaka, karañja, and śyāma-indrayava trees, and many kalakaṇṭhas, kokilas, pums-kokilas, and peacocks, Kṛṣṇa wandered from forest to forest as He herded the cows.
- ॐ In Vṛndāvana, Madhuvana, Tālavana, Kumudvana, Bāhulavana, Divya-kāmavana, on the summit and slopes of Nandīśvara Hill, in beautiful Kokilavana, which was filled with the singing of cuckoos, in beautiful Kuśavana, which was filled with many flowering vines, in beautiful and sacred Bhadravana, in Bhāṇḍīropavana, in Lohārgala, in shore after shore by the Yamunā, and in forest after forest, handsome Kṛṣṇa, in yellow garments, dressed as a dancer, holding a stick, decorated with peacock feathers, a crown, and many garlands, playing His flute, and delighting the gopīs, was splendidly manifest.
- ॐ K played melodies on his flute
- ॐ Returned to NM's village in the evening
- ॐ Hearing K's flute & seeing cows' dust fill the sky along Vamsivata path, gopīs put anxieties far away & went to see K

Krishna praises Balarama

- ॐ K says to B: My dear brother, You are superior to all of us, and Your lotus feet are worshiped by the demigods.
- ॐ Just see how these trees, full with fruits, have bent down to worship Your lotus feet.
- ॐ It appears that they are trying to get out of the darkness of being obliged to accept the form of trees.
- ॐ Actually, the trees born in the land of Vṛndavana are not ordinary living entities. Having held the impersonal point of view in their past lives, they are now put into this stationary condition of life, but now they have the opportunity of seeing You in Vṛndavana, and they are praying for further advancement in spiritual life through Your personal association.
- ॐ Generally the trees are living entities in the modes of darkness. The impersonalist philosophers are in that darkness, but they eradicate it by taking full advantage of Your presence.
- ॐ I think the drones that are buzzing all around You must have been Your devotees in their past lives.
- ॐ They cannot leave Your company because no one can be a better, more affectionate master than You.

Description is found
Srimad Bhagavatam
(Krishna Book)

- ॐ You are the supreme and original Personality of Godhead, and the drones are just trying to spread Your glories by chanting every moment.
- ॐ I think some of them must be great sages, devotees of Your Lordship, and they are disguising themselves in the form of drones because they are unable to give up Your company even for a moment.
- ॐ My dear brother, You are the supreme worshipable Godhead.
- ॐ Just see how the peacocks in great ecstasy are dancing before You.
- ॐ The deer, whose behavior is just like the gopis, are welcoming You with the same affection.
- ॐ And the cuckoos who are residing in this forest are receiving You with great joy because they consider that Your appearance is so auspicious in their home.
- ॐ Even though they are trees and animals, these residents of Vrndavana are glorifying You.
- ॐ They are prepared to welcome You to their best capacity, as is the practice of great souls in receiving another great soul at home.
- ॐ As for the land, it is so pious and fortunate that the footprints of Your lotus feet are marking its body.
- ॐ It is quite natural for these Vrndavana inhabitants to thus receive a great personality like You.
- ॐ The herbs, creepers and plants are also so fortunate to touch Your lotus feet.
- ॐ And by Your touching the twigs with Your hands, these small plants are also made glorious.
- ॐ As for the hills and the rivers, they too are now glorious because You are glancing at them.
- ॐ Above all, the damsels of Vraja, the gopis, attracted by Your beauty, are the most glorious, because You embrace them with Your strong arms

A typical day

- ॐ K and B would sometimes imitate the swans and peacocks
- ॐ When K & B would call the cows by name, they came running. “Mooooo”
- ॐ K & B would imitate the sounds of peacocks, cakoras, baradvajasa and cuckoos
- ॐ When animals would flee in fear of lions and tigers K & B would imitate and also run
- ॐ When tired Bal would put head in friend’s lap and K would massage or fan w/ palm leaves
- ॐ While B rest, K and others play
- ॐ When K tired, would take shelter of root or friend’s lap
- ॐ Others would massage and fan K

Dhenukāsura

Terror in Talavan forest

- ॐ Cowherd boys: There are great fruits in the Talavan forest, but they are being guarded by the demon Dhenuka & his fellowship of man-eating asses
- ॐ No animals go there
- ॐ All the birds have left
- ॐ But still, a sweet fragrance can be smelled
- ॐ
- ॐ Out of fear of the ass Dhenuka, the gopas did not enter the forest
- ॐ Even K did not enter
- ॐ Only B entered
- ॐ Tying blue sash at waist B entered the forest to get fruit
- ॐ B goes and yanks at the trees with both arms
- ॐ Made many fruits fall
- ॐ Dhen heard sound & became angry
- ॐ Woken from his midday nap
- ॐ Whole earth shook as Dh moved
- ॐ Dh kicks B in chest w/ hind legs
- ॐ Bal remains quiet and doesn't respond
- ॐ Dh tries again
- ॐ B chases, catches, whirls by hind legs, throws into trees
- ॐ Domino effect
- ॐ Dh gets up angry
- ॐ Grabs B in mouth
- ॐ B grabs Dh and whirls around
- ॐ Throws 8 miles
- ॐ Dh strikes ground
- ॐ Head was wounded
- ॐ Fell unconscious
- ॐ Stands up filled with anger
- ॐ Manifests terrifying form with 4 horns
- ॐ Scared gopas flee [but the gopas didn't enter???]
- ॐ As boys flee, Dh chases
- ॐ Śrīdama hits with a stick
- ॐ Subala with fist
- ॐ Stoka Kṛṣṇa whipped with rope

Description is an amalgamation of those found in Srimad Bhagavatam (Krishna Book) and Garga

ॐ Arjuna and Aṃṣu threw far away
ॐ Viśala & Rṣabha kicked
ॐ Tejasvī tried to strangle
ॐ Devaprastha slapped
ॐ Varūthapa hit with ball
ॐ K grabbed with both hands and whirled around
ॐ Threw to GH
ॐ Was knocked unconscious for one hour
ॐ Shaking off 4 horned form, manifests original form
ॐ Grabbed K with horns and carried into sky
ॐ 800 mi in sky they fought
ॐ K threw Dh to earth
ॐ Bones broken
ॐ Fell unconscious
ॐ Rising made terrible sound
ॐ Uproots GH with horns
ॐ Throws at K
ॐ K catches
ॐ Throws at Dh's head
ॐ Dh catches and throws at K
ॐ K catches and returns to orig place
ॐ Dh breaks ground with horns
ॐ Charges B
ॐ Kicks with hind hooves
ॐ Roars – shook earth echoed through universe
ॐ B grabs Dh with both hands and throws to ground
ॐ Breaks head
ॐ Falls unconscious
ॐ B punches with fist
ॐ Kills Dh
ॐ Dh's friends come
ॐ K & B throw into trees
ॐ Because of the dead bodies of the asses, there was a panoramic scene. It appeared as if clouds of various colors were assembled in the trees.
ॐ Demigods shower flowers
ॐ

Dhenukāsura

- ॐ Leaving his body, Dhenuka manifested a splendid and handsome dark form wearing yellow garments and decorated with a forest flower garland.
- ॐ Then a chariot, filled with a hundred thousand of the Lord's associates, decorated with a thousand flags, rumbling with a thousand wheels, pulled by ten thousand horses, glorious with a hundred thousand cāmaras, yellow, studded with many jewels, eight miles long, beautiful, traveling as fast as the mind, and decorated with many bells and tinkling ornaments, suddenly appeared.
- ॐ Dh circumambulated Kṛṣṇa and Balarāma, and then, filling the circle of the directions with light,
- ॐ He ascended the chariot and went to Goloka, far beyond the material realm.
- ॐ
- ॐ A few days later denizens of Vraja come to collect fruits w/o fear

III. The Anārtha

A. Bhaktivinoda Ṭhākura on the demons killed by Balarāma (from Caitanya Siksamṛta)

- ॐ *Humble prayers to Krishna remove some anarthas*
If the devotee humbly prays to Kṛṣṇa to remove all the obstacles in the heart that are represented by the demons that Kṛṣṇa personally killed, Kṛṣṇa will certainly do so.
- ॐ *But devotees must endeavor to rid themselves of the anarthas that Balarama kills. It is not mercy (grace) alone; endeavor (acts) must also be there*
However, all the obstacles represented by the demons that Balarāma personally killed must be driven out by the determined efforts of the devotees themselves. This is the secret of *vraja-bhajana*.
- ॐ *Dhenuka represents tamas; Pralambha represents rajas*
Dhenukāsura represents the bad mentality, foolishness and superstition. Pralambāsura represents superficially performing *bhakti* while actually entertaining lust for women, money, worship and high position. The aspiring devotees must remove these obstacles by their own strong efforts, aided by the mercy of Kṛṣṇa. Dhenukāsura indicates ignorance of one's *svarūpa*, the identity of *harināma*, and the identity of Kṛṣṇa, and immersion in *avidyā* (false knowledge). With great sincere endeavor, the devotees themselves must strive to remove these obstacles. Pralambāsura represents pride, lust for women, greed for material objects and wealth, endeavor for material enjoyment, and the desire for worship and high progress, the devotees should make great disciplined efforts to remove them.
- ॐ *First humility is necessary.*
If their humility is very sincere, certainly Kṛṣṇa will be merciful. Then Baladeva will make His appearance, and all the obstacles will be destroyed in a second.

- ॐ *After the guru comes, then one can systematically make progress*
Then, step by step, progress in the cultivation of *bhakti* will take place. As this process is by nature every esoteric, the devotee, being spotless in character, should learn it from a well-qualified *guru*.

B. Caitanya Śikṣamṛta

- ॐ *Tana guna*
Dhenukāsura, the demon who assumed the form of an ass and was killed by Balarāma, represents gross intellect and complete ignorance of *śuddha-jñāna*, *bhakti-tattva* and *svarūpa-jñāna*, originating from material intelligence, lack of spiritual intuition and idiotic foolishness. This condition, which must be destroyed, is completely contrary to spiritual knowledge.

C. Kṛṣṇa Saṁhita

- ॐ *One must learn to properly discriminate*
Subtle discrimination is extremely important for Vaiṣṇavas. Those who invent social distinctions and preach the unbreakable principles of Vaiṣṇavism while breaking them to suit their needs are said to possess gross discrimination. This gross discrimination takes the form of the ass Dhenuka.
- ॐ *Unless one can discriminate properly, one cannot enjoy the higher tastes of devotional service*
The ass cannot eat the sweet palm tree fruits, and he opposes other's attempts to eat them. The purport is that the previous *ācāryas* of the authorized *sampradāyas* have written many spiritual literatures, which allow others to see.
- ॐ *Discrimination means to understand form and substance*
Ass-like devotees who are simply interested in the regulative principles and under the control of gross discrimination are unable to attain a higher platform. Vaiṣṇava principles are so unlimitedly exalted that those who simply remain entangled in the regulative process without endeavoring to understand the science of attachment are comparable to ordinary fruitive workers. Therefore, until the ass Dhenukāsura is killed, one cannot advance in the science of Vaiṣṇavism.

D. Professor Sanyal

- ॐ *Ignorance prevents us from enjoying higher tastes in devotional service*
The eighth obstacle is offered by the demon *Dhenukāsura* in the form of the ass, who tries to prevent the palm fruits, which he is himself unable to taste, from being enjoyed by others.
- ॐ *Vaiṣṇava principles are subtle*
The principles of *Vaiṣṇavism* require for their due appreciation the most penetrating judgment. Persons possessed of a blunted understanding are exposed to this grave plight.
- ॐ *Those who see in a sectarian way are fools*
The *Vaiṣṇava religion* is indivisible. There is no scope in it for sectarian

Dhenukāsura

narrowness. It is the blunt-headed fool who is liable to misconceive the true nature of the *Vaishnava community* by supposing it to be a sect distinct from other sects of this world.

ॐ *Strict adherence to form can impede realization*

As a matter of fact thick-headed persons are themselves unable to understand the teaching of the spiritual works that have been penned by the former *Acharyas* of the community and they are also apt to actively prevent others from having access to those works. This is specially the case with those devotees possessed of a stunted judgment who, being mechanically addicted to the regulations have no inclination to strive for the attainment of the real status. But the *Vaishnava* religion holds within itself the prospect of infinite progressive advance.

ॐ *Not discriminating between form and substance can lead one to developing a fruitive mentality*

Those muddy-headed persons, who choose to remain confined within the literal meaning of the narrow limits of the Scriptural regulations, being thereby led to neglect the unconventional path of spontaneous love for Godhead, soon become indistinguishable from persons who are wedded to the cult of fruitive mundane activities. It is 'therefore' never possible to make any progress in the *Vaishnava* religion till *Dhenukāsura* in the form of the ass has been killed.

IV. Notes

- ॐ Cows won't go without K; had a taste from Brahma vimohana lila
- ॐ Represents: gross, jack=ass like foolishness, materialistic intelligence, ignorance of spiritual knowledge; over-burdened, load-carrying; tama-guna
- ॐ According to the ācāryas, low-class people such as the pulindas ate the fruits of the palm trees, but Kṛṣṇa's cowherd boyfriends considered them undesirable, since they had been tainted with the blood of the asses. (SB 10.15.41)
- ॐ Pulinda: It is mentioned in the Mahābhārata (Ādi-parva 174.38), viz., the inhabitants of the province of the name Pulinda. This country was conquered by Bhīmasena and Sahadeva. The Greeks are known as Pulindas, and it is mentioned in the Vana-parva of Mahābhārata that the non-Vedic race of this part of the world would rule over the world. This Pulinda province was also one of the provinces of Bhārata, and the inhabitants were classified amongst the kṣatriya kings. But later on, due to their giving up the brahminical culture, they were mentioned as mlecchas (just as those who are not followers of the Islamic culture are called kafirs and those who are not followers of the Christian culture are called heathens(SB 2.4.18)

V. How it fits

- ॐ Śrī Balarāma, the original guru, killed Dhenukāsura. So in the same way the spiritual master appears in our heart and kills these tendencies.

- ॐ It is interesting to note that many of these demons are henchman of Kāṁsa. Kāṁsa represents the empiric philosopher. On the one hand Kāṁsa does not need to be killed in order to enter Vraja bhakti. But his henchmen do.
- ॐ Śrīla Bhaktivinoda Ṭhākura comment that the demons killed by Balarāma must be over come by the dint of the devotees own endeavors. *So this means one must accept the instructions of the spiritual master and follow them. The spiritual master is killing in the form of instructions.*
- ॐ The gopas could smell the fragrance of the fruit in the Talavana forest. This odor was being carried by the wind. Yet when they went there they were obstructed from enjoying them by Dhenuka and associates. *(So these fruits can be compared to knowledge of one's identity, chanting the holy name or worshipping that which is actually worshipable.)*
- ॐ But Dhenuka (*materialistic intelligence, tamas-guna*) would not allow them to taste it. So the cowherd boys approached Kṛṣṇa and Balarāma with love. They wanted to taste these fruits but were being barred. They petitioned, "If You so desire..." *(Similarly we also catch wind of these fruits – we hear about them – and may also smell them. But because of our conditioning we are unable to taste them. So we must petition Kṛṣṇa and the spiritual master with love to kill these anāṛthas. But it must be when and as they deem appropriate.)*
- ॐ It is interesting to note that Kṛṣṇa did not kill Dhenuka because in a previous life he was the son of Bali Mahārāja and had promised Prahlada he would not kill any of his relatives. *Similarly, Kṛṣṇa does not come in contact with rajas and tamas so He his representatives do so.*
- ॐ Balarāma shook the tree. *Similarly the spiritual master shakes things up.*
- ॐ Then Dhenukasura came running up and began to kick Baladeva with the hooves of his hind legs. He began braying loudly and kicking again. At first Baladeva did not respond but then He threw Dhenuka into the trees. *So in the same way when the spiritual master shakes things up so many materialist arguments, bad habits, etc present themselves. At first the spiritual master may appear to tolerate those things but he will eventually throw out by grabbing at their base (hoof).*
- ॐ After that Dhenuka's friends (*which could be considered lingering habits*) were removed.
- ॐ The pile of dead asses created a very beautiful scene appearing like red and black clouds. *So in the same way it creates a wonderful person when this anāṛtha is overcome.*
- ॐ After the killing of Dhenuka, the cows could eat their grass, *so religious principles could grow.*

VI. Ignorance and Misconceptions

- ॐ O son of Prtha, that understanding by which one knows what ought to be done and what ought not to be done, what is to be feared and what is not to be

feared, what is binding and what is liberating, is in the mode of goodness. (BG 18.30)

- ॐ O son of Prtha, that understanding which cannot distinguish between religion and irreligion, between action that should be done and action that should not be done, is in the mode of passion. (BG 18.31)
- ॐ That understanding which considers irreligion to be religion and religion to be irreligion, under the spell of illusion and darkness, and strives always in the wrong direction, O Partha, is in the mode of ignorance. (BG 18.32)
- ॐ Brahma first created the nescient engagements like self-deception, the sense of death, anger after frustration, the sense of false ownership, and the illusory bodily conception, or forgetfulness of one's real identity.

PURPORT: Before the factual creation of the living entities in different varieties of species, the conditions under which a living being in the material world has to live were created by Brahma. Unless a living entity forgets his real identity, it is impossible for him to live in the material conditions of life. Therefore the first condition of material existence is forgetfulness of one's real identity. And by forgetting one's real identity, one is sure to be afraid of death, although a pure living soul is deathless and birthless. This false identification with material nature is the cause of false ownership of things which are offered by the arrangement of superior control. (SB 3.12.2)

- ॐ "When one is not attached to anything, but at the same time accepts everything in relation to Kṛṣṇa, one is rightly situated above possessiveness. On the other hand, one who rejects everything without knowledge of its relationship to Kṛṣṇa is not as complete in his renunciation." (Bhakti-rasamṛta-sindhu 2.255-256)

A. How devotional service helps us overcome misconceptions

- ॐ The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self. (SB 1.2.6)
- ॐ By rendering devotional service unto the Personality of Godhead, Sri Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world. (SB 1.2.7)
- ॐ The occupational activities a man performs according to his own position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead. (SB 1.2.8)
- ॐ All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification. (SB 1.2.9)
- ॐ Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant

for inquiry about the Absolute Truth. Nothing else should be the goal of one's works. (SB 1.2.10)

- ॐ Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān. (SB 1.2.11)
- ॐ The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedānta-śruti. (SB 1.2.12)
- ॐ O best among the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one's own occupation according to caste divisions and orders of life is to please the Personality of Godhead. (SB 1.2.13)
- ॐ Therefore, with one-pointed attention, one should constantly hear about, glorify, remember and worship the Personality of Godhead, who is the protector of the devotees. (SB 1.2.14)
- ॐ With sword in hand, intelligent men cut through the binding knots of reactionary work [karma] by remembering the Personality of Godhead. Therefore, who will not pay attention to His message? (SB 1.2.15)
- ॐ O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vāsudeva. (SB 1.2.16)
- ॐ Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted. (SB 1.2.17)
- ॐ By regular attendance in classes on the Bhāgavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact. (SB 1.2.18)
- ॐ As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy. (SB 1.2.19)
- ॐ Thus established in the mode of unalloyed goodness, the man whose mind has been enlivened by contact with devotional service to the Lord gains positive scientific knowledge of the Personality of Godhead in the stage of liberation from all material association. (SB 1.2.20)
- ॐ Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master. (SB 1.2.21)

- ॐ Certainly, therefore, since time immemorial, all transcendentalists have been rendering devotional service to Lord Kṛṣṇa, the Personality of Godhead, with great delight, because such devotional service is enlivening to the self. (SB 1.2.22)

VII. Commentaries of the Previous ācāryas

- ॐ Once, some of the cowherd boys—Śrīdāmā, the very close friend of Rāma and Kṛṣṇa, along with Subala, Stokakṛṣṇa and others—lovingly spoke the following words. (SB 10.15.20)
SG — "lovingly" indicates they were asking because they wanted to please Kṛṣṇa and Balarāma.
VCT — the cowherd boys wanted to offer the tala fruits to Kṛṣṇa and Balarāma, but they spoke on the pretext of wanting them for themselves.
- ॐ In that Tālavana forest many fruits are falling from the trees, and many are already lying on the ground. But all the fruits are being guarded by the evil Dhenuka. (SB 10.17.22)
SG — the fact that there were fallen fruits indicates this pastime took place in the month of Bhadra. Dhenukāsura was hoarding them because of his evil nature.
- ॐ Hearing the words of Their dear companions, Kṛṣṇa and Balarāma laughed and, desiring to please them, set off for the Tālavana surrounded by Their cowherd boyfriends. (SB 10.17.27)
SG — Kṛṣṇa and Balarāma were laughing because They wanted to dispel the fear of the cowherd boys.
VCT — Kṛṣṇa and Balarāma laughed because They thought the boys were speaking falsely, as no jackass could be as powerful as they seemed to think.
- ॐ Lord Balarāma entered the Tāla forest first. Then with His two arms He began forcefully shaking the trees with the power of a maddened elephant, causing the tāla fruits to fall to the ground. (SB 10.17.28)
SG — Balarāma entered the forest first because He is older than Kṛṣṇa.
"Trees" plural referred to because when Balarāma shook one it shook many others at the same time.
- ॐ Hearing the sound of the falling fruits, the ass demon Dhenuka ran forward to attack, making the earth and trees tremble. (SB 10.17.29)
SG — actually the whole planet shook with all its mountains etc., so this was a real display of the strength of Balarāma.
- ॐ The powerful demon rushed up to Lord Baladeva and sharply struck the Lord's chest with the hooves of his hind legs. Then Dhenuka began to run about, braying loudly. (SB 10.17.30)
SS — "ka-śabda" word used because the donkey was braying, making a sound like "ka."
- ॐ Moving again toward Lord Balarāma, O King, the furious ass situated himself with his back toward the Lord. Then, screaming in rage, the demon hurled his

two hind legs at Him. (SB 10.17.31)

SG — "O King" said because the King was in anxiety because of the turn of events.

ॐ Lord Balarāma seized Dhenuka by his hooves, whirled him about with one hand and threw him into the top of a palm tree. The violent wheeling motion killed the demon. (SB 10.17.32)

SG — Balarāma is giving pleasure to the gopas, showing Dhenukāsura's pettiness and His own power, playfully making the tala fruit fall.

ॐ Because of Lord Balarāma's pastime of throwing the body of the ass demon into the top of the tallest palm tree, all the trees began shaking and striking against one another as if blown about by powerful winds. (SB 10.17.34)

SS — the effects on the trees shows the extreme strength of Lord Balarāma.

ॐ My dear Parīkṣit, that Lord Balarāma killed Dhenukāsura is not such a wonderful thing, considering that He is the unlimited Personality of Godhead, the controller of the entire universe. Indeed, the entire cosmos rests upon Him just as a woven cloth rests upon its own horizontal and vertical threads. (SB 10.17.35)

SG — it's not so amazing that He could kill Dhenukāsura in this way

JG — refers to SB 10.50.29 - *na tasya citran para pakṣa nigrahaḥ* - "such subduing of His enemies is not at all amazing for Him, but nevertheless it is described in terms of the characteristics of mortals."

ॐ The other ass demons, close friends of Dhenukāsura, were enraged upon seeing his death, and thus they all immediately ran to attack Kṛṣṇa and Balarāma. (SB 10.17.36)

SG — the other asses ran at Kṛṣṇa because they were afraid of Lord Balarāma, having seen what He did to Dhenukāsura. Or it may indicate that out of affection Kṛṣṇa put Himself between Balarāma and the demons.

ॐ O King, as the demons attacked, Kṛṣṇa and Balarāma easily seized them one after another by their hind legs and threw them all into the tops of the palm trees. (SB 10.17.37)

SG — "O King" used because of King's rising joy.

ॐ Then lotus-eyed Lord Śrī Kṛṣṇa, whose glories are most pious to hear and chant, returned home to Vraja with His elder brother, Balarāma. Along the way, the cowherd boys, His faithful followers, chanted His glories. (SB 10.17.41)

SG — Because of the statements in the first verse of this chapter we can understand that this pastime may have occurred on the first day Kṛṣṇa herded the cows.

VCT — Pulindas and other aboriginal types living in the area ate the fruits as they became inedible for the gopas due to being tainted by the blood of the dead demons.

I. Past life

Vedasirā's and Aśvaśira's curses

- ॐ During Syavamabhuva Manu there was a sage named Vedasirā Muni who performed austerities in the Vindhya hills
- ॐ One day Asvasira Muni came to perform austerities at VM's asrama
- ॐ With red eyes staring at his guests, VM spoke
- ॐ VM: O brahmana, don't perform austerities in my asrama
- ॐ O sage whose wealth is austerity, is there no place where you can perform austerities?
- ॐ
- ॐ AM became angry at VM's words
- ॐ AM: O best among sages, this place belongs to Mahā Viṣṇu
- ॐ It doesn't belong you or me
- ॐ Have not many great sages performed austerities here?
- ॐ You are angry for no reason
- ॐ You hiss like a snake
- ॐ Become a snake
- ॐ You will be terrified of Garuda
- ॐ
- ॐ VM: for a slight offense you plot great revenge
- ॐ You are like a crow
- ॐ Become a crow
- ॐ
- ॐ Viṣṇu appeared and consoled the two sages
- ॐ Both were unhappy with their curses
- ॐ V: You are both equally devoted to me
- ॐ You are like two arms on my body
- ॐ O kings of sages, I can make my words false, but not those of my devotees
- ॐ This is my vow.
- ॐ O VM, I will place my footprints on your head
- ॐ Because of these you will never fear Garuda
- ॐ O AM, hear my words
- ॐ Don't lament
- ॐ You will have the form of a crow, but you will have transcendental knowledge

Description is mainly from Garga Samhita (Canto 2, chapter 13), with some parts from Krishna Book

ॐ You will have yoga-siddhis & the highest knowledge of past, present and future

Bhuṣanda

- ॐ AM became Bhuṣanda on Mt. Nīla
- ॐ Was devoted to Rāmacandra
- ॐ Very powerful
- ॐ Lamp shining on meanings of all scripture
- ॐ Recited Rāmayana to Garuda

Kaliya & Śeṣa take birth

- ॐ During Caksusa Manu Prajapati Dakṣa gave 11 beautiful daughters in marriage to Kasyapa Muni
- ॐ Kadur was best of them
- ॐ Kadru is Rohinī and is dear to Vasudeva and gave birth to Balarāma
- ॐ Kadru gave birth to many millions of great, powerful, invincible jewel-decorated & very poisonous snakes
- ॐ Some had 500 heads
- ॐ Some had 1000 heads
- ॐ Among them VM become Kaliya
- ॐ Ananta Sesa was the first among them
- ॐ Today Ananta is Balarāma

K address Ananta Śeṣa

- ॐ One day K spoke to AS
- ॐ K: No one else has the power to hold up the planets of Bhu-maṇḍala
- ॐ You carry them on your heads
- ॐ Our power is endless
- ॐ Therefore you are known as Ananta (without end)
- ॐ Please accept this duty for the welfare of people
- ॐ
- ॐ AS: O K, please put some limit on how long I must hold the worlds
- ॐ Then, according to your will I will hold up Bhu-maṇḍala
- ॐ
- ॐ K: O king of snakes, with your 1,000 mouths always chant my names – names that reveal my transcendental qualities
- ॐ When you come to an end of my names, you can put down BM and relax
- ॐ

13 - Kāliya

- ॐ AS: I will hold BM, but who will hold me?
ॐ
ॐ K: I will become a turtle and hold you up
ॐ Don't be unhappy to have such a great burden for such a long time.
ॐ
ॐ AS rises, bows to K, and goes 100k yojanas (800k miles) below Pātāla
ॐ AS picks up BM and holds in one hand
ॐ When AS went other snakes went on Brahma's order
ॐ Some to Ataloka
ॐ Others to Vitaloka
ॐ Sataloka
ॐ Mahātala
ॐ Rasātala
ॐ Many snakes headed by Kaliya happily lived on Ramanaka-dvīpa (which was given by Brahma)

Kaliya's stealing from Garuda

- ॐ Kaliya was one of the chief serpents on the island known as Nagalaya(Kṛṣṇa Book)/ Ramanaka-dvīpa (Garga Samhitā), which was inhabited by serpents.
ॐ Being accustomed to eating snakes, Garuda used to come to this island and kill many serpents at his will.
ॐ Some of them he actually ate, but some were unnecessarily killed.

Description is an amalgamation of those found in Srimad Bhagavatam (Krishna Book) and Garga Samhita (Canto 2, chapter 14)

According to Kṛṣṇa book

- ॐ The reptile society became so disturbed that their leader, Vasuki, appealed to Lord Brahma for protection.
ॐ Lord Brahma made an arrangement by which Garuda would not create a disturbance: on each half-moon day, the reptile community would offer a serpent to Garuda.
ॐ The serpent was to be kept underneath a tree as a sacrificial offering to Garuda.
ॐ Garuda was satisfied with this offering, and therefore he did not disturb any other serpents.

According to Garga Samhitā

ॐ Snakes approached Garuda to make a truce (when Garuda was in a peaceful mood)

ॐ Snakes: O Garuda, if you eat all of us how will we continue to live?

ॐ Plz accept from us each month an offering from a different house

ॐ An offering as sweet as the honey of trees

ॐ

ॐ Garuda: Give me one snake a month

ॐ Why should I eat any snake, but this offering as sweet as betel nuts

ॐ

ॐ Snakes: so be it

ॐ

ॐ But gradually, Kaliya took advantage of this situation.

ॐ

He was unnecessarily puffed up by the volume of his accumulated poison, as well as by his material power

ॐ When his turn came

ॐ He thought, "Why should Garuda be offered this sacrifice?"

ॐ He then ceased offering any sacrifice;

ॐ instead, he himself ate the offering intended for Garuda.

ॐ When Garuda, the great devotee-carrier of Visnu, understood that Kaliya was eating the offered sacrifices, he became very angry and quickly rushed to the island to kill the offensive serpent.

ॐ Garuda kick Kal unconscious

ॐ Kal rose again, licked tongue and hissed

ॐ Expanded many hoods and bit Gar with many fangs

ॐ Gar threw Kal w/ beak to ground

ॐ Beat w/ wings

ॐ Kaliya escaped

ॐ Attacks Garuda's wings

ॐ Coiling around Garuda's feet spits poison again and again

ॐ Garuda gets angrier

ॐ Takes Kal in his beak

ॐ Throws to ground

ॐ Drags here and there

ॐ Kal, terrified, runs

ॐ Gar chases

Description is mainly from Garga Samhita, with some parts from Krishna Book (Canto 2, chapter 14)

13 - Kāliya

- ॐ Wherever Kal went he saw Garuda
- ॐ In 7 dvipas, 7 khandas & 7 oceans Kaliya saw Garuda
- ॐ Kaliya fled to Bhurloka,
- ॐ Bhuvarloka,
- ॐ Svarloka
- ॐ Maharloka,
- ॐ Janaloka
- ॐ Fled to lower planets
- ॐ Wherever he went saw Garuda
- ॐ Could find no happiness

Kaliya approaches Ananta Sesa & Garuda's curse

- ॐ Finally he approached Ananta Sesa
- ॐ Bows down
- ॐ Humble, trembling & frightened
- ॐ Kaliya: O master of worlds
- ॐ O maintainer of the worlds
- ॐ O hold of the world's burden
- ॐ You enjoy many pastimes
- ॐ You are all powerful
- ॐ You are the ancient supreme person
- ॐ You are greater than the greatest
- ॐ Please protect me.
- ॐ
- ॐ AS saw Kal's frightened & humble demeanor
- ॐ AS: O Kal, hear my words
- ॐ There is no shelter for you anywhere
- ॐ Of this there is no doubt
- ॐ In ancient times there was a perfect sage known as Saubari Muni who performed pastimes for 1,000s of years in the waters of Vrndavana
- ॐ Watching the king of fish enjoy pastimes, SM desired to become a householder
- ॐ He married the 100 daughters of Mandhātā Muni
- ॐ Lord Kṛṣṇa gave Saurabhi divine wealth and opulence.
- ॐ O king, when Mandhātā Muni saw that opulence, he became humbled and filled with wonder.
- ॐ

- ॐ Just as Garuda went to the island of the Kaliya snake, so he also used to go to the Yamuna to catch fish to eat.
- ॐ SM asked Garuda not to come there and disturb the fish.
- ॐ Although Garuda was not under anyone's order, being the carrier of Lord Visnu, he did not disobey the order of the great yogi.
- ॐ Instead of staying and eating many fish, he carried off one big fish, who was their leader.
- ॐ As, in the midst of his austerities, Saurabhi Muni was watching, Garuda killed the king of the fish.
- ॐ Seeing the fish stricken with grief, the great sage Saurabhi Muni, who was kind to the suffering and eager to stop their troubles, became angry and cursed Garuda.
- ॐ Srī Saubhari said: O Garuda, O king of birds, if from today on you eat the fish here you will die at once. That is my curse.
- ॐ
- ॐ Srī Seṣa said: Afraid of the curse, from that day on Garuda has not come there. O Kāliya, for that reason you should go at once to Lord Kṛṣṇa's forest of Vṛndāvana.
- ॐ By My order make your home in the Yamunā. There you will be fearless. You will never fear Garuda.
- ॐ
- ॐ Although Garuda did not try to retaliate, the Muni was not saved from his offensive act against a great Vaisnava personality.
- ॐ Due to this offense, Saubhari fell down from his yogic position and afterwards became a householder, a sense enjoyer in the material world.
- ॐ The falldown of Saubhari Muni, who was supposed to be absorbed in spiritual bliss by meditation, is an instruction to the offender of Vaisnavas
- ॐ Kaliya, who is also known as Kadrusuta, son of Kadru, immediately fled to the lake known as Kaliyadaha, underneath the Yamuna River, which Garuda could not approach.

II. The Pastime

Kaliya

- ॐ Sometimes Kṛṣṇa used to go with His boy friends and with Balarama, and sometimes He used to go alone with His friends to the bank of the Yamuna and tend the cows.
- ॐ According to Garga Samhita this pastime occurred on a day B was absent; but later in KB, SP also comments that B was absent

Description is an amalgamation of those found in Srimad Bhagavatam (Krishna Book) and Garga Samhita

13 - Kāliya

- ॐ Gradually, the summer season arrived, and one day, while in the field, the boys and cows became very thirsty and began to drink the water of the Yamuna.
- ॐ The river, however, was made poisonous by the venom of the great serpent known as Kaliya.
- ॐ Because the water was so poisonous, the boys and cows became visibly affected immediately after drinking.
- ॐ They suddenly fell down on the ground, apparently dead.
- ॐ Then Kṛṣṇa, who is the life of all lives, simply cast His merciful glance over them, and all the boys and cows regained consciousness and began to look at one another with great astonishment.
- ॐ They could understand that by drinking the water of Yamuna they had died and that the merciful glance of Kṛṣṇa restored their life.
- ॐ Thus they appreciated the mystic power of Kṛṣṇa, who is known as Yogesvara, the master of all mystic yogis.
- ॐ Within the river Yamuna there was a great lake, and in that lake the black serpent Kaliya used to live.
- ॐ Because of his poison, the whole area was so contaminated that it emanated a poisonous vapor twenty-four hours a day.
- ॐ If a bird happened to even pass over the spot, he would immediately fall down in the water and die.
- ॐ Due to the poisonous effect of the Yamuna's vapors, the trees and grass near the bank of the Yamuna had all dried up.

Krishna jumps in the Yamuna

- ॐ Lord Kṛṣṇa saw the effect of the great serpent's poison: the whole river that ran before Vṛndavana was now deadly.
- ॐ Kṛṣṇa immediately climbed up in a big kadamba tree on the bank of the Yamuna.
- ॐ After climbing to the top of the tree, He tightened His belt cloth (yellow sash) and, flapping His arms just like a wrestler, jumped in the midst of the poisonous lake.
- ॐ The kadamba tree from which Kṛṣṇa had jumped was the only tree there which was not dead.
- ॐ *Some commentators say that due to touching the lotus feet of Kṛṣṇa, the tree became immediately alive.*
- ॐ *In some other Puranas it is stated that Garuda, the eternal carrier of Viṣṇu, knew that Kṛṣṇa would take this action in the future, so he put some nectar on this tree to preserve it.*
- ॐ When Lord Kṛṣṇa jumped into the water, the river over flooded its banks, as if something very large had fallen into it.

- ॐ When Kṛṣṇa was swimming about, just like a great strong elephant, He made a tumultuous sound which the great black serpent Kaliya could hear.
- ॐ The tumult was intolerable for him, and he could understand that this was an attempt to attack his home.
- ॐ Therefore he immediately came before Kṛṣṇa.
- ॐ Kaliya saw that Kṛṣṇa was indeed worth seeing because His body was so beautiful and delicate; its color resembled that of a cloud, and His legs resembled a lotus flower.
- ॐ He was decorated with Srīvatsa, jewels and yellow garments.
- ॐ He was smiling with a beautiful face and was playing in the river Yamuna with great strength.
- ॐ In spite of Kṛṣṇa's beautiful features, Kaliya felt great anger within his heart, and thus he grabbed Kṛṣṇa with his mighty coils.
- ॐ Coiled 100 heads around K
- ॐ Kal bit K w/ many fangs
- ॐ
- ॐ Seeing the incredible way in which Kṛṣṇa was enveloped in the coils of the serpent, the affectionate cowherd boys and inhabitants of Vṛndavana immediately became stunned out of fear.
- ॐ They had dedicated everything to Kṛṣṇa, their lives, property, affection, activities--everything was for Kṛṣṇa--and
- ॐ When they saw Him in that condition, they became overwhelmed with fear and fell down on the ground.
- ॐ All the cows, bulls and small calves became overwhelmed with grief, and they began to look at Him with great anxiety.
- ॐ Out of fear they could only cry in agony and stand erect on the bank, unable to help their beloved Kṛṣṇa.
- ॐ While this scene was taking place on the bank of the Yamuna, there were ill omens manifest.
- ॐ The earth trembled, meteors fell from the sky, and the bodies of men shivered. All these are indications of great immediate danger.
- ॐ Observing the inauspicious signs, the cowherd men, including Maharaja Nanda, became very anxious out of fear.
- ॐ At the same time they were informed that Kṛṣṇa had gone to the pasturing ground without His elder brother, Balarama.
- ॐ As soon as Nanda and Yasoda and the cowherd men heard this news, they became even more anxious.
- ॐ Out of their great affection for Kṛṣṇa, unaware of the extent of Kṛṣṇa's potencies, they became overwhelmed with grief and anxiety because they had nothing dearer than Kṛṣṇa and because they dedicated their everything--life, property, affection, mind and activities--to Kṛṣṇa.

13 - Kāliya

- ॐ Because of their great attachment for Kṛṣṇa, they thought, "Today Kṛṣṇa is surely going to be vanquished!"
- ॐ All the inhabitants of Vṛndavana came out of the village to see Kṛṣṇa.
- ॐ The assembly consisted of children, young and old men, women, animals and all living entities; they knew that Kṛṣṇa was their only means of sustenance.
- ॐ
- ॐ While this was happening, Balarama, who is the master of all knowledge, stood there simply smiling.
- ॐ He knew how powerful His younger brother Kṛṣṇa was and that there was no cause for anxiety when Kṛṣṇa was fighting with an ordinary serpent of the material world.
- ॐ He did not, therefore, personally take any part in their concern.
- ॐ
- ॐ On the other hand, all the inhabitants of Vṛndavana, being disturbed, began to search out Kṛṣṇa by following the impression of His footprints on the ground, and thus they moved towards the bank of the Yamuna.
- ॐ Finally, by following the footprints marked with flag, bow and conchshell, the inhabitants of Vṛndavana arrived at the river bank and saw that all the cows and boys were weeping to behold Kṛṣṇa enwrapped in the coils of the black serpent.
- ॐ Then they became still more overwhelmed with grief.
- ॐ As soon as they saw that Kṛṣṇa was in the river Yamuna enveloped by the serpent Kāliya and that all the boys and cows were lamenting, they simply began to think of Kṛṣṇa's friendship, His smiling face, His sweet words and His dealings with them.
- ॐ Thinking of all these and believing that their Kṛṣṇa was now within the clutches of Kāliya, they at once felt that the three worlds had become vacant.
- ॐ
- ॐ When mother Yasoda arrived, she wanted to enter the river Yamuna
- ॐ She was restrained; then she fainted.
- ॐ Other friends who were equally aggrieved were shedding tears like torrents of rain or waves of the river, but in order to bring mother Yasoda to consciousness, they began to speak loudly about the transcendental pastimes of Kṛṣṇa.
- ॐ Mother Yasoda remained still, as if dead, because her consciousness was concentrated on the face of Kṛṣṇa.
- ॐ Nanda and all others who dedicated everything, including their lives, to Kṛṣṇa, were ready to enter the waters of the Yamuna, but
- ॐ Lord Balarama checked them because He was in perfect knowledge that there was no danger.

Krishna begins His dance

- ॐ For two hours Krsna remained like an ordinary child gripped in the coils of Kaliya, but when He saw that all the inhabitants of Gokula were just on the point of death and that they had no shelter for salvation from imminent death, Krsna immediately freed Himself.
- ॐ He began to expand His body, and when the serpent tried to hold Him, he felt a great strain.
- ॐ On account of the strain, his coils slackened, and he had no other alternative but to let loose the Personality of Godhead, Krsna, from his grasp.

ॐ

ॐ K grabs Kal's tail

ॐ Whirls and tosses 200 yards in water

ॐ Kal rises, licking tongue

ॐ Grabs K's left hand

ॐ K smashes Kal with right hand

ॐ K throws as far as Garuda would throw

ॐ Expanding 100 hoods Kaliya returns

ॐ K grabs' Kal's tail & throws 200 yards away

ॐ Kal bits K's hand as being thrown

ॐ K punches snake with all strength of three worlds

ॐ Kal falls unconscious

ॐ When hoods were down K climbs on jewel studded hoods

ॐ Sings in seven note scale

ॐ Plays drum, flute, & vina as demigods shower flowers

ॐ K dances furiously – just like Nataraja (Siva)

ॐ With rhythmic steps broke hoods of the great saint who was Kaliya

ॐ

ॐ Kaliya then became very angry, and his great hoods expanded. He exhaled poisonous fumes from his nostrils, his eyes blazed like fire, and flames issued from his mouth.

ॐ The great serpent remained still for some time, looking at Krsna.

ॐ Licking his lips with bifurcated tongues, the serpent looked at Krsna with double hoods, and his eyesight was full of poison.

ॐ Krsna immediately pounced upon him, just as Garuda swoops upon a snake.

ॐ Kaliya looked for an opportunity to bite Him, but Krsna moved around him.

ॐ As Krsna and Kaliya moved in a circle, the serpent gradually became fatigued, and his strength seemed to diminish considerably.

Description is found
in Garga Samhita

Description is found
Srimad Bhagavatam
(Krishna Book)

13 - Kāliya

- ॐ Kṛṣṇa immediately pressed down the serpent's hoods and jumped up on them. Then He began to dance upon the hoods of the serpent, although they were moving to and fro.
- ॐ Upon seeing this, denizens from the upper planets began to shower flowers, beat drums, play different types of flutes and sing various prayers and songs. In this way, all the denizens of heaven, such as the Gandharvas, Siddhas and demigods, became very pleased.
- ॐ While Kṛṣṇa was dancing on his hoods, Kāliya tried to push Him down with some of his other hoods.
- ॐ Kāliya had about a hundred hoods, but Kṛṣṇa took control of them.
- ॐ He began to dash Kāliya with His lotus feet, and this was more than the serpent could bear.
- ॐ Gradually, Kāliya was reduced to struggling for his very life.
- ॐ He vomited all kinds of refuse and exhaled fire.
- ॐ While throwing up poisonous material from within, Kāliya became reduced in his sinful situation.
- ॐ Out of great anger, he began to struggle for existence and tried to raise one of his hoods to kill the Lord.
- ॐ The Lord immediately captured that hood and subdued it by kicking it and dancing on it.
- ॐ It actually appeared as if the Supreme Personality of Godhead Viṣṇu was being worshiped; the poisons emanating from the mouth of the serpent appeared to be like flower offerings.
- ॐ Kāliya then began to vomit blood instead of poison;
- ॐ He was completely fatigued.
- ॐ His whole body appeared to be broken by the kicks of the Lord.
- ॐ Within his mind, however, he finally began to understand that Kṛṣṇa was the Supreme Personality of Godhead, and he began to surrender unto Him. He realized that Kṛṣṇa was the Supreme Lord, the master of everything.

The Nagapatnis come to the rescue

- ॐ The wives of the serpent, known as the Nagapatnis, saw that their husband was being subdued by the kicking of the Lord.
- ॐ Kāliya's wives prepared to worship the Lord, although, in their haste, their dress, hair and ornaments became disarrayed.
- ॐ They also surrendered unto the Supreme Lord and began to pray. They appeared before Him, put forward their offspring and anxiously offered respectful obeisances, falling down on the bank of the Yamuna.

Description is an amalgamation of those found in *Srimad Bhagavatam* (Krishna Book) and *Garga Samhita*

- ॐ The Nagapatnis knew that Kṛṣṇa is the shelter of all surrendered souls, and they desired to release their husband from the impending danger by pleasing the Lord with their prayers.
- ॐ The Nagapatnis began to offer their prayers as follows:
- ॐ
- ॐ The snake's wives said: Obeisances to You, Śrī Kṛṣṇacandra, the master of Goloka!
- ॐ Obeisances to You, the original Supreme Personality of Godhead, the master of numberless universes!
- ॐ Obeisances to You, the master of Rādhā, the master of Vraja! Obeisances to You, the son of Nanda, the joy of Yasodā!
- ॐ Save, Save this snake, O Supreme Lord! In the three worlds there is no shelter but You!
- ॐ You are Lord Hari, who is greater than the greatest.
- ॐ As You enjoy Your pastimes You appear in many forms.
- ॐ "O dear Lord, You are equal to everyone.
- ॐ For You there is no distinction between Your sons, friends or enemies.
- ॐ Therefore the punishment which You have so kindly offered to Kaliya is exactly befitting.
- ॐ O Lord, You have descended especially for the purpose of annihilating all kinds of disturbing elements within the world, and because You are the Absolute Truth, there is no difference between Your mercy and punishment.
- ॐ We think, therefore, that this apparent punishment to Kaliya is actually some benediction.
- ॐ We consider that Your punishment is Your great mercy upon us because when You punish someone it is to be understood that the reactions of his sinful activities are eradicated.
- ॐ It is already clear that this creature appearing in the body of a serpent must have been overburdened with all kinds of sin; otherwise, how could he have the body of a serpent?
- ॐ Your dancing on his hoods reduces all the sinful results of actions caused by his having this body of a serpent.
- ॐ It is, therefore, very auspicious that You have become angry and have punished him in this way.
- ॐ We are very astonished to see how You have become so pleased with this serpent who evidently performed various religious activities in his past lives.
- ॐ Everyone must have been pleased by his undergoing all kinds of penances and austerities, and he must have executed universal welfare activities for all living creatures.
- ॐ O dear Lord, we are simply astonished to see that he is so fortunate as to have the dust of Your lotus feet on his head.

13 - Kāliya

- ॐ This is a fortune sought after by great saintly persons. Even the goddess of fortune underwent severe austerities just to have the blessing of the dust of Your lotus feet, so how is it that Kāliya is so easily getting this dust on his head?
- ॐ We have heard from authoritative sources that those who are blessed with the dust of Your lotus feet do not care even for the highest post within the universe, namely the post of Lord Brahma, or the kingship of heavenly planets, or the sovereignty of this planet.
- ॐ Nor do such persons desire to rule the planets above this earth, such as Siddhaloka; nor do they aspire for the mystic powers achieved by the yoga process.
- ॐ Nor do the pure devotees aspire for liberation by becoming one with You.
- ॐ My Lord, although he is born in a species of life which is fostered by the most abominable modes of material nature, accompanied with the quality of anger, this king of the serpents has achieved something very, very rare.
- ॐ Living entities who are wandering within this universe and getting different species of life can very easily achieve the greatest benediction only by Your mercy.
- ॐ We therefore offer our respectful obeisances unto You, our dear Lord, because You are the Supreme Person, You are living as the Supersoul within every living entity;
- ॐ Although You are transcendental to the cosmic manifestation, everything is resting in You.
- ॐ You are the personified indefatigable eternal time.
- ॐ The entire time force is existing in You, and You are therefore the seer and the embodiment of total time in the shape of past, present and future, month, day, hour, moment--everything.
- ॐ In other words, O Lord, You can see perfectly all the activities happening in every moment, in every hour, in every day, in every year, past, present and future.
- ॐ You are Yourself the universal form, and yet You are different from this universe.
- ॐ You are simultaneously one and different from the universe.
- ॐ We therefore offer our respectful obeisances unto You.
- ॐ You are Yourself the whole universe, and yet You are the creator of the whole universe.
- ॐ You are the superintendent and maintainer of this whole universe, and You are its original cause.
- ॐ Although You are present within this universe by Your three qualitative incarnations, Brahma, Viṣṇu, and Maheshvara, You are transcendental to the material creation.

- ॐ Although You are the cause of the appearance of all kinds of living entities--their senses, their lives, their minds, their intelligence--You are to be realized by Your internal energy.
- ॐ Let us therefore offer our respectful obeisances unto You, who are unlimited, finer than the finest, the center of all creation and knower of everything.
- ॐ Different varieties of philosophical speculators try to reach You.
- ॐ You are the ultimate goal of all philosophical efforts, and You are actually described by all philosophies and by different kinds of doctrines.
- ॐ Let us offer our respectful obeisances unto You, because You are the origin of all scripture and the source of knowledge.
- ॐ You are the root of all evidences, and You are the Supreme Person who can bestow upon us the supreme knowledge.
- ॐ You are the cause of all kinds of desires, and You are the cause of all kinds of satisfaction.
- ॐ You are the Vedas personified. Therefore we offer You our respectful obeisances.
- ॐ Our dear Lord, You are the Supreme Personality of Godhead, Kṛṣṇa
- ॐ You are also the supreme enjoyer now appeared as the son of Vasudeva, who is a manifestation of the pure state of goodness.
- ॐ You are the predominating Deity of mind and intelligence, Pradyumna and Aniruddha,
- ॐ You are the Lord of all Vaisnavas.
- ॐ By Your expansion as catur-vyuha--namely Vasudeva, Sankarsana, Aniruddha and Pradyumna--You are the cause of the development of mind and intelligence.
- ॐ By Your activities only, the living entities become covered by forgetfulness or discover their real identity.
- ॐ We can partially understand that You are within our hearts as the witness of all our activities, but it is very difficult to appreciate Your presence, although every one of us can do so to some extent.
- ॐ You are the supreme controller of both the material and spiritual energies; therefore You are the supreme leader, although You are different from this cosmic manifestation.
- ॐ You are the witness and creator and the very ingredient of this cosmic manifestation.
- ॐ We therefore offer our respectful obeisances unto You.
- ॐ Our dear Lord, in the matter of creating this cosmic manifestation, personally You have nothing to exert; by expending Your different kinds of energy--namely the mode of goodness, the mode of passion and the mode of ignorance--You can create, maintain and annihilate this cosmic manifestation.

13 - Kāliya

- ॐ As the controller of the entire time force, You can simply glance over the material energy, create this universe and energize the different forces of material nature which are acting differently in different creatures.
- ॐ No one can estimate, therefore, how Your activities are going on within this world.
- ॐ Our dear Lord, although You have expanded into the three principal deities of this universe--namely Lord Brahma, Lord Visnu and Lord Siva--for creation, maintenance and destruction, Your appearance as Lord Visnu is actually for the benediction of living creatures.
- ॐ Therefore, for those who are actually peaceful and who are aspiring after the supreme peace, worship of Your peaceful appearance as Lord Visnu is recommended.
- ॐ O Lord, we are submitting our prayers unto You.
- ॐ You can appreciate that this poor serpent is going to give up his life.
- ॐ You know that for us women our lives and everything are our husband's; therefore, we are praying unto You that You kindly excuse Kaliya, our husband, because if this serpent dies, then we shall be in great difficulty.
- ॐ Looking upon us only, please excuse this great offender.
- ॐ Our dear Lord, every living creature is Your offspring, and You maintain everyone.
- ॐ This serpent is also Your offspring, and You can excuse him although he has offended You, undoubtedly without knowing Your potency.
- ॐ We are praying that he may be excused this time.
- ॐ Our dear Lord, we are offering our loving service unto You because we are all eternal servitors of Your Lordship.
- ॐ You can order us and ask us to do whatever You please.
- ॐ Every living being can be relieved from all kinds of despair if he agrees to abide by Your orders."

Kaliya's prayers of repentance

- ॐ After the Nagapatnis submitted their prayers, Lord Kṛṣṇa released Kaliya from his punishment.
- ॐ Kaliya was already unconscious from being struck by the Lord.
- ॐ Upon regaining consciousness and being released from the punishment, Kaliya got back his life force and the working power of his senses.
- ॐ Kali was now prideless
- ॐ With folded hands, he humbly began to pray to the Supreme Lord Kṛṣṇa:
- ॐ
- ॐ "My dear Lord, I have been born in such a species that by nature I am angry and envious, being in the darkest region of the mode of ignorance.

- ॐ Your Lordship knows well that it is very difficult to give up one's natural instincts, although by such instincts the living creature transmigrates from one body to another.
- ॐ My dear Lord, You are therefore the original creator of all kinds of modes of material nature by which the universe is created.
- ॐ You are the cause of the different kinds of mentality possessed by living creatures by which they have obtained different varieties of bodies.
- ॐ My dear Lord, I am born as a serpent; therefore, by natural instinct, I am very angry.
- ॐ How is it then possible to give up my acquired nature without Your mercy?
- ॐ It is very difficult to get out of the clutches of Your maya.
- ॐ By Your maya we remain enslaved.
- ॐ My dear Lord, kindly excuse me for my inevitable material tendencies.
- ॐ Now You can punish me or save me as You desire."

Krishna's response

- ॐ After hearing this, the Supreme Personality of Godhead, who was acting as a small human child, ordered the serpent thus:
- ॐ "You must immediately leave this place and go to the ocean.
- ॐ With you wives and family go to Ramaṇaka-dvīpa
- ॐ From today Garuda will not eat you because your head is marked with my footprint
- ॐ Leave without delay.
- ॐ You can take with you all your offspring, wives and everything that you possess.
- ॐ Don't pollute the waters of the Yamuna.
- ॐ Let it be drunk by My cows and cowherd boys without hindrance."
- ॐ Kal worships, circumambulates and leaves for Ramaṇataka-dvīpa
- ॐ
- ॐ The Lord then declared that the order given to the Kaliya snake be recited and heard by everyone so that no one need fear Kaliya any longer.
- ॐ "If one takes a bath in the Kaliya lake, where My cowherd boy friends and I have bathed, or if one, fasting for a day, offers oblations to the forefathers from the water of this lake, he will be relieved from all kinds of sinful reaction."

The Lord was pleased with Kaliya and his wives.

- ॐ Immediately after hearing His order, the wives began to worship Him with great offerings of nice garments, flowers, garlands, jewels, ornaments, sandal pulp, lotus flowers, and nice eatable fruits.

13 - Kāliya

- ॐ In this way they pleased the master of Garuda, of whom they were very much afraid.
- ॐ Then, obeying the orders of Lord Kṛṣṇa, all of them left the lake within the Yamuna.

Krishna finally emerges from the Yamuna

- ॐ NM & the cowherd men heard K had been captured by Kaliya
- ॐ Therefore they came
- ॐ Seeing K emerge from the water they rejoiced
- ॐ As he embraced K, NM experienced the highest bliss
- ॐ As MY embraced K, milk flowed from her breasts
- ॐ MY gave in charity to brahmanas for K's welfare
- ॐ Exhausted gopas & gopis napped by Yamuna's shore
- ॐ
- ॐ When Kṛṣṇa finally came out of Kaliya's lake, He was seen by all His friends and relatives on the bank of the Yamuna.
- ॐ He appeared before them nicely decorated, smeared all over with candana pulp, bedecked with valuable jewels and stones, and almost completely covered with gold.
- ॐ The inhabitants of Vṛndavana, cowherd boys and men, mother Yasoda, Maharaja Nanda and all the cows and calves, saw Kṛṣṇa coming from the Yamuna, and it was as though they had recovered their very life.
- ॐ They each in turn pressed Kṛṣṇa to their chests, and thus they felt a great relief.
- ॐ Mother Yasoda, Rohini, Maharaja Nanda and the cowherd men became so happy that they embraced Kṛṣṇa and thought they had achieved their ultimate goal of life.
- ॐ
- ॐ Balarama also embraced Kṛṣṇa, but He was laughing because He had known what would happen to Kṛṣṇa when everyone else was so overwhelmed with anxiety.
- ॐ All the trees on the bank of the Yamuna, all the cows, bulls and calves were full of pleasure because of Kṛṣṇa's appearance there.
- ॐ The brahmana inhabitants of Vṛndavana, along with their wives, immediately came to congratulate Kṛṣṇa and His family members.
- ॐ Brahmanas are considered to be the spiritual masters of society.
- ॐ They offered their blessings to Kṛṣṇa and the family on account of Kṛṣṇa's release.
- ॐ They also asked Maharaja Nanda to give them some charity on that occasion.

Description is an amalgamation of those found in Srimad Bhagavatam

- ॐ Being so pleased by Kṛṣṇa's return, Maharaja Nanda began to give many cows and much gold in charity to the brahmanas.
- ॐ While Nanda Maharaja was thus engaged, mother Yasoda simply embraced Kṛṣṇa and made Him sit on her lap while she shed tears continually.

III. The Anārtha

A. Kṛṣṇa Samhita

- ॐ Envy
Kāliya's malice always pollutes the water of the Yamunā, which is the spiritual liquid of the Vaiṣṇavas. It is everyone's duty to give up this tenth obstacle.

B. Caitanya Siksamṛta

- ॐ Qualities listed
Kāliya, the huge multi-headed serpent, represents pride, deceit, harm towards others, unkind crookedness and the malicious cruelty that the devotees must give up.

C. Professor Sanyal

- ॐ *The tenth obstacle is offered by the cunning serpent Kāliya, representing implacable brutality and treachery, who is apt to pour his deadly poison into the melted souls of the Vaiṣṇavas represented by the liquid current of the Yamunā. The danger threatened by this fatal poison can be got rid of by the Grace of Krishna.*

D. Bhaktisiddhanta

1. Overview of the story

- ॐ *There is a beautiful lake of very sweet water in the Yamuna which bears the name of Kaliya. This lake happened to be infested by a most venomous Serpent from whom the lake derives its name. On a certain day while the cow-boys of Braja were out pasturing their calves on the wooded banks of the Yamuna they happened to feel thirsty and not knowing that the water of the lake had been poisoned by Kaliya drank of its water which resulted in their instantaneous death. On being apprised of their plight Krishna came to the spot and restored them to life.*

ॐ

- ॐ *Thereafter Krishna got down into the lake with the intention of sporting in its water. This enraged the hideous monster who forthwith came out of the depths of the lake in the company of his adherents and fell upon Krishna coiling Him up in their great hoods for Kaliya was a thousand-hooded Serpent and his brood were equally formidable.*

ॐ

ॐ *Thus attacked by Kaliya with his whole brood Krishna appeared to faint away under their murderous onslaught. On seeing Him apparently slain by His enemies the cow-boys and all the assembled milkmen filled the air with their loud lamentations. But Krishna soon showed that He was quite safe and He forthwith climbed up the hoods of Kaliya and began to dance on his thousand heads. He danced in an infinite variety of the most marvelous of figures. The pressure of Krishna's Feet crushed the towering pride of the myriad-hooded monster. Kaliya lowered his hoods and vomited blood. But the Dance of Krishna did not cease. Kaliya was found tottering towards death when his wives came out of the lake and with palms joined in prayer begged Krishna to spare the life of their husband. The prayers of the wives of Kaliya who had faith in Krishna moved the Son of Nanda to have mercy on Kaliya. Krishna now desisted from His terrific Dance on condition that Kaliya was to quit the lake at once and to betake himself to his original home in the island of Ramanaka. Krishna gave him His assurance that Garuda would now do him no harm as he would respect the print of His Feet on hoods of Kaliya. The water of the Kaliya lake was now rendered immune from all poison and became as sweet as it was before the advent of Kaliya.*

2. The anartha and its rectification

- ॐ Kaliya represents cunning, malice and cruelty
The taming of Kaliya is one of the Brindaban Pastimes of Boy-Krishna. Kaliya is the type of cunning and malice. He is the embodiment of unrelenting cruelty.
- ॐ Such qualities have no place in Braja. It is contrary to Braja bhakti and even hazardous
There is no place for Kaliya in the happy realm of Braja. Deceit and cruelty are as poison to the artless loving nature of the denizens of Braja.
- ॐ Devotees only see the good and won't be on the lookout
It is quite conceivable for the confiding chums of Krishna not to entertain any suspicion regarding the malicious intention of cruel and deceitful persons whose purpose is to poison them against Krishna. They may even unwittingly fall into the counsel of such evil persons. But Krishna is sure to rescue His Own from the wiles of His enemy.
- ॐ Krishna gives his mercy and some suffering
Nay Krishna has also a plan for curing the evil propensity of Kaliya himself. The process consists in making him feel the touches of His Dancing Feet.
- ॐ The envious always fight back
But Kaliya attempts to bear up against all curative chastisement. Instead of feeling the joy of supporting the Feet of Krishna on his nasty hoods the monster finds it impossible to bear his good fortune without undergoing the pangs of actual death.

ॐ The devotees come the rescue
Even the loyal wives of Kaliya who desire the reformation of the monster and whose good wishes for his well-being are the cause of Krishna's mercy towards him are at last forced to intercede by a prayer for his banishment from the realm of Braja. But the pride of Kaliya had received a mortal check.

3. Lessons to be learned

ॐ The envious try and pollute the devotees
The banishment of Kaliya from the lake of the Yamuna has a most important spiritual significance. Those who have a purpose to create trouble among the pure devotees of Krishna by infecting their nature with their own malicious disposition meet with a certain degree of initial success in their nefarious undertaking.

ॐ But in time the envious will make a direct attack on Krishna
This emboldens them to make a direct attack on Krishna Himself when He appears on the scene of their depraved activities in order to restore the living faith of His Own bonafide associates.

ॐ We must use our intelligence to serve Krishna.
Those who are not exceedingly clever can never be servants of Krishna.

ॐ Rather, out intelligence must be used to serve Krishna
But the service of Krishna is also never available to those whose cunning is employed for depriving Krishna of the fullness of His enjoyment.

ॐ Charisma, good communications skills and knowledge (both of sastra and mundane matters) aren't necessarily signs of devotion
Kaliya and those who are actuated by a naturally malicious disposition are also styled clever in the ordinary phraseology of this damned world. Such rascals may also have the impudence of taking their stand upon the texts of the Scriptures by using their cunning in the graceless attempt of depriving Krishna of the service His Own.

ॐ Envy disguised as devotion is hard to detect
This kind of conduct may also pass undetected and may even be regarded as possessing the perfect skill of confidential service.

ॐ But still Krishna will come to protect his devotees
But Krishna is sure to expose the real nature of the villainy just at the moment when it has been successful in misleading His best-beloved ones.

ॐ Krishna allows such things to happen to his devotees to increase their love between each other
It is, indeed, very difficult to understand the Ways of Krishna. Krishna apparently permits almost every form of offense to be perpetrated with impunity against His most beloved ones. This has the effect of providing an opportunity to His Own for proving their incomparable love for Himself and by means of this unique exhibition of their love to defeat in the most fruitful manner the machinations of His worst enemies.

13 - Kāliya

- ॐ And to juxtapose the devotees with the envious
The friends and chums of Krishna are offered to the malice of cunning and relentless brutes in order to bring out the difference between the two and thereby enable the latter to desist from troubling the devotees of their own accord.
- ॐ The punishment is banishment for Vrindavan (i.e., loss of association with devotees)
But these brutes are never allowed to associate with the servants of Krishna even after they forego their malice towards them. They are eternally debarred from the service of Krishna in Braja.
- ॐ But still they are to be considered devotees
But the touch of Krishna's Feet makes a real difference between the recipient of His mercy and the other brutes. Kaliya is no longer regarded by Garuda as the enemy of Krishna. Kaliya is, therefore, allowed a place among the protected of Krishna.
- ॐ This does not imply that one should follow this route in order to obtain Krishna's favor – it was his mercy and the bestowal of his mercy is inspired by the compassion of devotees
It does not follow that it is a paying business to poison the hearts of His servants against Krishna which is sure to be rewarded by the grant of His protection. Yes, this is so after the pride of the miscreant is thoroughly broken by being trod upon by Krishna Himself. His is thereby inspired with a most wholesome dread which effectively prevents him from trying to breed mischief among the bonafide devotees by owning an unwilling allegiance to Krishna and assuming the badge of His servitude by wearing on his head the print of His lotus Feet. The mercy shown to Kaliya is so obviously and disproportionately great in its magnitude in face of the extreme gravity of his offense that no rationalistic explanation can do justice to its full beneficent significance.

4. Overview of anarthas

- ॐ "In the eighth chapter of 'Shri Krishna Samhita', eighteen evils have been cited from 13th sloka to the end as obstacles to Vraja-bhajana. If breaking up of Yamalarjuna and vanity of Brahmin performing sacrifices are added, these will make up to 20 obstacles. These are all adverse tattvas to Vraja bhajana. The aspirant devoted to Nama bhajana, in the very beginning should loudly address All-Powerful Hari, praying always to drive out these evils. If he does, his heart will be purified. If the devotees cry out most humbly and piteously to Hari to drive out the trouble of those Asuras whom Krishna has destroyed from the domain of their heart, Hari Himself will remove those evils. But they will have to drive out themselves, with their own efforts the troubles of those Asuras whom Baladeva has killed. This is the mystery of Vraja-bhajana.

IV. NOTES

ॐ Offenders like Kaliya may get mercy and continue devotional service, but they are not allowed in Vṛndāvana

ॐ (From SG commentary): One who meets another with special affection does not stand up and forcibly free himself from the embrace, but rather he remains embracing for some time and then stands up. In this way he imitated ordinary behaviour.

ॐ VCT — this display of dancing skill was particularly intended for the younger girls who were experiencing preliminary attachment for Him.

ॐ SG — Kṛṣṇa danced somewhat excessively on Kaliya's hoods to increase his good fortune.

ॐ By all his hoods being broken is indicated that he was becoming humbled

ॐ He offered prayers within his mind because he was in too much pain to speak out loud. But within his mind he was saying "I am yours."

ॐ Madhvācārya — "One who simply thinks with devotion 'the punishment which the Supreme Lord is exerting upon me is actually mercy towards me' indeed becomes pious. But for those who continue, even after punishment from the Lord, to envy Him, their attitude is the reason for their continuing to fail to recognize Him."

ॐ 47. SG — use of the name "Kalindi" indicates Kaliya.

VCT — "without Rāma" because that day it was Balarāma's birthday.

ॐ 48. SG — they were very thirsty so they all drank at once and manifested symptoms of poisoning simultaneously, otherwise those who did not drink initially would have seen the effects and not drunk.

ॐ 49-50. SG — "lost consciousness by the divine will of the Lord" indicates this was all going on by Kṛṣṇa's arrangement to drive Kaliya away from Vraja. So this whole pastime is a display of the Lord's amazing potency.

Kṛṣṇa could have brought ordinary devotees back to life by His desire, but because they were very special devotees He gave them His special glance which is a shower or nectar.

VCT — "lifeless" means that with His yogamāyā potency He covered their life-airs. Otherwise the cowherd boys are eternal.

13 - Kāliya

ॐ 51. VCT — they must have asked each other how it happened that they were revived from death. What herbs or mantras had been used.

Then one boy remembered what Gargamuni had said, that "you boys will easily cross over all obstacles by His (Kṛṣṇa's) mercy."

ॐ 52. VCT — then they unanimously agreed that Kṛṣṇa's glance must have been the exclusive cause.

SG — this is because such 1st class devotees do not recognize any other cause for their good fortune than the grace of Kṛṣṇa.

ॐ 1. SG — the Yamuna is very dear to Kṛṣṇa, so He became very concerned when He saw she was polluted, and He wanted to purify her of the contamination.

ॐ 2. SS — Kaliya had been living there for many yugas.

SG — the lake's contamination was so great that it couldn't have happened over a short time.

ॐ 4. VCT — lake was about 1 yojana wide, and away from the part of the Yamuna where the water was flowing, otherwise the poison would have mixed with the moving water and poisoned Mathura.

ॐ 5. SS — the water was being brought to boiling temperature by the poison, therefore there was a strong vapour rising which was also poisonous. For 1 yojana around the lakeshore everything was poisoned.

ॐ 6. SS — in another Purāṇa there is an account of Garuda placing some nectar on the tree, therefore it had survived the poison.

SG — Kṛṣṇa dived in head first.

ॐ 8. SS — Kaliya called cakṣu-sravaf because he hears through his eyes.

ॐ 9. SG — his biting should be known as his heartily kissing the Lord, and his covering the body of the Lord should be understood as a firm embrace. "With anger" means "as if with anger," but actually with pure love because the Lord showed him mercy.

Other ācāryas don't speak like this.

ॐ 10. SG — shows the intensity of their relationship with the Lord. They were crying with painful sounds. Actually Kṛṣṇa didn't move because He was stunned because of the loving embrace.

VCT — the Lord didn't move because of heroic pride. He was telling Kaliya "go ahead, show your strength, but later on I'll show you My strength."

ॐ 11. SG — their "standing up" was like a dead creature which is somehow struck by a thunderbolt and as a result rises up. We should understand that all the creatures of the forest came.

VCT — "as if crying" means that their tears had dried up out of fear and anxiety.

ॐ 12. VCT — the presiding deities of the different natural functions, out of affection forgot His opulence. Out of fear they showed bad omens.

ॐ 13. SG — they felt that because Balarāma didn't go with Kṛṣṇa that Kṛṣṇa had therefore got into difficulty, but if Balarāma had gone with Him He would not have.

ॐ 15. JG — He did not say anything in order to give them courage. He laughed for the same reason. Balarāma did not do anything because He could not - He was unable to act apart from the desire of Kṛṣṇa.

VCT — Balarāma was laughing because He was thinking "He doesn't take pleasure in playing with Me in My form as Seṣanāga, but rather He wants to play with this lowest of snakes, the mundane petty Kaliya." He didn't say anything because it would have been improper to cover over the mood of the others who were so absorbed in Kṛṣṇa. Also because He was incapable of doing so. When He laughed they felt a little reassured and their desire to give up their lives reduced.

ॐ 18. SG — Why had His footprints not been covered over by now, seeing He had passed on that path some time before and many birds and beasts had passed on that path since then? Because all the inhabitants of Vṛndāvana forest carefully preserved His footprints as great treasures, the very ornaments of the earth.

ॐ 19. VCT — They adults asked the cowherd boys what had happened to Kṛṣṇa, but the boys were not able to reply, being stunned. The adults became even more stunned when they observed that stunned condition of the boys.

13 - Kāliya

ॐ 20. SG — Having given a general description of the conditions of all present there, now a description of certain individuals or groups is to be given. First the gopis. It is not possible that the snake could have overpowered Him, so we can understand that this is going on by His desire. They became overwhelmed because they could not recognize the scientific facts of the situation, because of their overwhelming burden of love.

VCT — They felt the three worlds to be burned to ashes by the fire of separation from Him.

ॐ 21. SG — Sukadeva is only revealing a little of how the different people are feeling because of being overwhelmed by his own burden of sorrow. Quotes Viṣṇu Purāṇa to give details of the feelings they expressed to Mother Yasoda: "It is better that all of us together with Mother Yasoda, enter into this poisonous, mighty lake of the king of serpents rather than return to Vṛndāvana, which is no longer appropriate for us. After all, what is the use of the day without sun, of the night without the moon, of the cows without their bull, or of Vṛndāvana without Kṛṣṇa. Deprived of Kṛṣṇa we shall not return to Vṛndāvana. This forest is no longer fit to be resided in, just like a lake deprived of water. It is very amazing to us that Kṛṣṇa's mother still maintains her hankering to reside along with Him in Vṛndāvana, where that Lord Hari exhibited His complexion like that of the petals of the blue lotus. But, O wretched woman, how can we remain in the cow pastures without seeing Lord Hari, His eyes as shining as the petals of a full-blown lotus? All the wealth of our minds has been stolen away by His most charming talks, and therefore we will not go back to the cowherd village of Nanda Maharāj without the lotus-eyed Lord Kṛṣṇa. Just see O gopis, how even while being enveloped in the coils of the king of serpents, Kāliya, Kṛṣṇa is still glancing at us with His beautiful smiling face." They repeatedly washed her face, which had become encrusted with the mucus from her tears. They were shedding tears in waves, or rivers, implying that one wave of tears would come out and flood over the top of the tears that had become out before.

ॐ 22. SG — They were all indiscriminately entering, so how could He check them? Answer in word "bhagavān." Some He checked verbally, some by physical force, some by glancing at them reassuringly. Because He checked them they fell down unconscious, distressed at being stopped from joining Kṛṣṇa.

ॐ 23. SG — He released Himself on basis of His feelings of being unable to tolerate the distress of others. One who meets another with special affection does not stand up and forcibly free himself from the embrace, but rather he remains embracing for some time and then stands up. In this way he imitated ordinary behaviour.

ॐ 24. SG — Kaliya became angry out of affection. Because of the Lord's charm he simply looked at him.

VCT — from his eyes flaming poison was coming out.

ॐ 26. SS — Kṛṣṇa was able to dance so nicely on the moving hoods because He is the original spiritual master of all arts.

VCT — this display of dancing skill was particularly intended for the younger girls who were experiencing preliminary attachment for Him.

ॐ 27. SG — the offering of paraphernalia was not done in proper order because all these people who came were in too much ecstasy to worry about these details, or because Sukadeva was in too much ecstasy to express it properly.

ॐ 30. SG — Kṛṣṇa danced somewhat excessively on Kaliya's hoods to increase his good fortune. By all his hoods being broken is indicated that he was becoming humbled. He offered prayers within his mind because he was in too much pain to speak out loud. But within his mind he was saying "I am yours."

VCT — the seed of devotion had been planted in his heart by his wives, but because of his fault of a predominance of anger due to previous offenses it was unable to sprout

ॐ 31. VCT — previously the wives had thought that Kaliya was such a rascal that if he was killed it wouldn't worry them, but when they saw he was becoming a devotee they thought they should try to help him.

ॐ 34. Madhvācārya — "One who simply thinks with devotion 'the punishment which the Supreme Lord is exerting upon me is actually mercy towards me' indeed becomes pious. But for those who continue, even after punishment from the Lord, to envy Him, their attitude is the reason for their continuing to fail to recognize Him."

ॐ 35. VCT — these must have been Vaiṣṇava practices, because we do not see such qualities, particularly pridelessness, in people who are not Vaiṣṇavas.

ॐ 36. VCT — he must have done some amazing Vaiṣṇava activities.

A. Non-enviousness appreciated by Kṛṣṇa in Bg (9.1)

- ॐ The Supreme Personality of Godhead said: My dear Arjuna, because you are never envious of Me, I shall impart to you this most confidential knowledge and realization, knowing which you shall be relieved of the miseries of material existence.

B. A symptom of the greatest advancement (NOI 5)

- ॐ One should mentally honor the devotee who chants the holy name of Lord Kṛṣṇa, one should offer humble obeisances to the devotee who has undergone spiritual initiation (dikṣa) and is engaged in worshiping the Deity, and one should associate with and faithfully serve that Pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticize others.

C. How to overcome critical tendency

- ॐ Please accept my blessings. I am in due receipt of your very nice letter of January 10, 1972, and I am very much pleased by the sentiments expressed therein. It is not so much that because there may be some faults in our godbrothers and godsisters, or because there may be some mismanagement or lack of cooperation, that this is due to being impersonalists, no. It is the nature of the living condition to always have some fault. Even in the Spiritual World there is some fault and envy--sometimes the Gopis will quarrel over Krishna's favor, and once Krishna was so much attracted to Radharani that by mistake he tried to milk the bull instead of the cow, and sometimes when the Gopis used to put on their dress and make-up for seeing Krishna, they would be too much hasty and smear kumkum and mascara in the wrong places and their ornaments and dresses would appear as if small children had been trying to dress themselves and they were not very expert, like that. There are so many examples. But it is not the same as material fault or material envy, it is transcendental because it is all based on Krishna. Sometimes when one Gopi would serve Krishna very nicely, the others would say, Oh, she has done so nicely, now let me do better for pleasing Krishna. That is envy, but it is transcendental, without malice. So we shall not expect that anywhere there is any Utopia. Rather, that is impersonalism. People should not expect that even in the Krishna Consciousness Society there will be Utopia. Because devotees are persons, therefore there will always be some lacking--but the difference is that their lacking, because they have given up everything to serve Krishna--money, jobs, reputation, wealth, big educations, everything--their lackings have become transcendental because, despite everything they may do, their topmost intention is to serve Krishna. "One who is engaged in devotional service, despite the most abominable action, is to be considered saintly because he is rightly situated." The devotees of Krishna are the most exalted persons on this planet, better than kings, all of them, so we should always remember that and, like the bumblebee, always look for the nectar or the best qualities of

a person. Not like the utopians, who are like the flies who always go to the open sores or find the faults in a person, and because they cannot find any utopia, or because they cannot find anyone without faults, they want to become void, merge, nothing--they think that is utopia, to become void of personality. So if there is sometimes slight disagreements between devotees, it is not due to impersonalism, but it is because they are persons, and such disagreements should not be taken very seriously. The devotee is always pessimistic about the material world, but he is very optimistic about the spiritual life; so in this way, you should consider that anyone engaged in Krishna's service is always the best person. [Letter to: Atreya Rsi 4 February, 1972]

D. Non-enviousness is automatically a sign of advancement

- ॐ The six Gosvamis were dear not only to the other devotees of Lord Caitanya Mahaprabhu but to the nondevotees as well. A pure devotee's position is that he has no enemy because he is not envious. A pure devotee is always open to everyone, and he does not discriminate that this person can be allowed to chant Hare Krsna and that person should not be allowed. On the material platform, which is a platform of dualism, there are differences between high and low, man and woman, and this or that, but on the spiritual platform there are no such distinctions. The pure devotee, seeing everything with an equal mind, is therefore nonenvious. Because he is nonenvious, he is worshipable. Indeed, it may even be said that a person is worshipable simply if he is nonenvious, for it is only possible to be nonenvious on the spiritual platform. [SSR 8]

E. How to develop non-enviousness? — Preach

- ॐ And the paramahamsas, Vaisnava, they're kind, they're merciful. "Ah, this fallen soul is suffering for want of Krsna. Let us preach." That is the difference. The envious and the nonenvious. That is paramahamsa. Titiksavah karunikah. They are not only not envious, but they're merciful. They'll suffer so many troubles for their preaching work, still they'll do that. Titiksava. A preacher has to suffer so many inconvenience. [Morning walk, May 19, 1975]

V. The example of Raghunath Bhatta Goswami

- ॐ He would not listen to blasphemy of a Vaisnava, nor would he listen to talk of a Vaisnava's misbehavior. He knew only that everyone was engaged in Krsna's service; he did not understand anything else.

PURPORT: Raghunatha Bhatta never did anything harmful to a Vaisnava. In other words, he was never inattentive in the service of the Lord, nor did he ever violate the rules and regulations of a pure Vaisnava. It is the duty of a Vaisnava acarya to prevent his disciples and followers from violating the principles of Vaisnava behavior. He should always advise them to strictly follow the regulative principles, which will protect them from falling down.

Although a Vaisnava preacher may sometimes criticize others, Raghunatha Bhatta avoided this. Even if another Vaisnava was actually at fault, Raghunatha Bhatta would not criticize him; he saw only that everyone was engaged in Kṛṣṇa's service. That is the position of a maha--bhagavata. Actually, even if one is serving maya, in a higher sense he is also a servant of Kṛṣṇa. Because maya is the servant of Kṛṣṇa, anyone serving maya serves Kṛṣṇa indirectly. [CC 1.13.133]

VI. The example of Ramacandra Puri

- ॐ After finishing the meal, Ramacandra Puri requested, "My dear Jagadananda, please listen. You eat the food that is left."
- ॐ With great eagerness Ramacandra Puri seated Jagadananda Pandita and personally served him prasada.
- ॐ Encouraging him again and again, Ramacandra Puri fed him sumptuously, but when Jagadananda had washed his hands and mouth, Ramacandra Puri began criticizing him.
- ॐ "I have heard," he said, "that the followers of Caitanya Mahaprabhu eat more than necessary. Now I have directly seen that this is true."
- ॐ The characteristic of Ramacandra Puri was that first he would induce someone to eat more than necessary and then he would criticize him.
- ॐ Srila Bhaktisiddhanta Sarasvati Thakura has explained in his Anubhasya that the word nirbandha indicates that Ramacandra Puri had a steady desire to criticize others.
- ॐ Isvara Puri received the blessing of Madhavendra Puri, whereas Ramacandra Puri received a rebuke from him. Therefore these two persons, Isvara Puri and Ramacandra Puri, are examples of the objects of a great personality's benediction and punishment. Madhavendra Puri instructed the entire world by presenting these two examples.
- ॐ There was no certainty of where Ramacandra Puri would take his meal, for he would do so even uninvited. Nevertheless, he was very particular to keep account of how others were taking their meals.
- ॐ Ramacandra Puri concerned himself with gathering all sorts of information about how Sri Caitanya Mahaprabhu was situated, including His regulative principles, His lunch, His sleep and His movements.

- ॐ Because Ramacandra Puri was interested only in finding faults, he could not understand the transcendental qualities of Sri Caitanya Mahaprabhu. His only concern was finding faults, but still he could not find any.
- ॐ At last he found a fault. "How can a person in the renounced order eat so many sweetmeats?" he said. "If one eats sweets, controlling the senses is very difficult."
- ॐ In this way Ramacandra Puri blasphemed Sri Caitanya Mahaprabhu before everyone, but nevertheless he would regularly come to see the Lord every day.
- ॐ When they met, the Lord would offer him respectful obeisances, considering him a Godbrother of His spiritual master. Ramacandra Puri's business, however, was to search for faults in the Lord.
- ॐ Sri Caitanya Mahaprabhu knew that Ramacandra Puri was criticizing Him before everyone, but whenever Ramacandra Puri came to see Him, the Lord offered him respects with great attention.
- ॐ One day Ramacandra Puri came in the morning to the abode of Sri Caitanya Mahaprabhu. Seeing many ants, he said something to criticize the Lord.
- ॐ "Last night there was sugar candy here," he said. "Therefore ants are wandering about. Alas, this renounced sannyasi is attached to such sense gratification!" After speaking in this way, he got up and left.
- ॐ Ants generally crawl about here, there and everywhere, but Ramacandra Puri, looking for imaginary faults, criticized Sri Caitanya Mahaprabhu by alleging that there had been sweetmeats in His room.
- ॐ (Ramacandra Puri said): "I have heard that You have cut Your eating in half. Indeed, I see that You are skinny. Such dry renunciation is also not the religion of a sannyasi.
- ॐ Sri Caitanya Mahaprabhu then humbly submitted, "I am just like an ignorant boy and am like your disciple. It is My great fortune that you are instructing Me."
- ॐ (Paramananda Puri said:) "Even where there are hundreds of good qualities, a critic does not consider them. Rather, he attempts by some trick to point out a fault in those attributes."

VII. How it all fits together

- ॐ Yamuna = flow of bhakti
- ॐ Senses = serpents (Prabhodananda Saraswati)
- ॐ Tongue most difficult to control
- ॐ K dances on (holy names)
- ॐ Banished from the association of devotees, but still protected by Krishna
- ॐ Vedaśira = cruelty
- ॐ Taking of Garuda's offering = envy
- ॐ Comfort - pride

The Serpent Kaliya by Bhaktisiddhanta Saraswati Thakur

The following essay was printed in the May 1932 edition of The Harmonist, or Sree Sajjanatoshani.

There is a beautiful lake of very sweet water in the Yamuna which bears the name of Kaliya. This lake happened to be infested by a most venomous Serpent from whom the lake derives its name. On a certain day while the cow-boys of Braja were out pasturing their calves on the wooded banks of the Yamuna they happened to feel thirsty and not knowing that the water of the lake had been poisoned by Kaliya drank of its water which resulted in their instantaneous death. On being apprised of their plight Krishna came to the spot and restored them to life.

Thereafter Krishna got down into the lake with the intention of sporting in its water. This enraged the hideous monster who forthwith came out of the depths of the lake in the company of his adherents and fell upon Krishna coiling Him up in their great hoods for Kaliya was a thousand-hooded Serpent and his brood were equally formidable.

Thus attacked by Kaliya with his whole brood Krishna appeared to faint away under their murderous onslaught. On seeing Him apparently slain by His enemies the cow-boys and all the assembled milkmen filled the air with their loud lamentations. But Krishna soon showed that He was quite safe and He forthwith climbed up the hoods of Kaliya and began to dance on his thousand heads. He danced in an infinite variety of the most marvelous of figures. The pressure of Krishna's Feet crushed the towering pride of the myriad-hooded monster. Kaliya lowered his hoods and vomited blood. But the Dance of Krishna did not cease. Kaliya was found tottering towards death when his wives came out of the lake and with palms joined in prayer begged Krishna to spare the life of their husband. The prayers of the wives of Kaliya who had faith in Krishna moved the Son of Nanda to have mercy on Kaliya. Krishna now desisted from His terrific Dance on condition that Kaliya was to quit the lake at once and to betake himself to his original home in the island of Ramanaka. Krishna gave him His assurance that Garuda would now do him no harm as he would respect the print of His Feet on hoods of Kaliya. The water of the Kaliya lake was now rendered immune from all poison and became as sweet as it was before the advent of Kaliya.

The taming of Kaliya is one of the Brindaban Pastimes of Boy-Krishna. Kaliya is the type of cunning and malice. He is the embodiment of unrelenting cruelty. There is no place for Kaliya in the happy realm of Braja. Deceit and cruelty are as poison to the artless loving nature of the denizens of Braja. It is quite conceivable for the confiding chums of Krishna not to entertain any suspicion regarding the malicious intention of cruel and deceitful persons whose purpose is to poison them against Krishna. They may even unwittingly fall into the counsel of such evil persons. But Krishna is sure to rescue His Own from the wiles of His enemy.

Nay Krishna has also a plan for curing the evil propensity of Kaliya himself. The

process consists in making him feel the touches of His Dancing Feet. But Kaliya attempts to bear up against all curative chastisement. Instead of feeling the joy of supporting the Feet of Krishna on his nasty hoods the monster finds it impossible to bear his good fortune without undergoing the pangs of actual death. Even the loyal wives of Kaliya who desire the reformation of the monster and whose good wishes for his well-being are the cause of Krishna's mercy towards him are at last forced to intercede by a prayer for his banishment from the realm of Braja. But the pride of Kaliya had received a mortal check.

The banishment of Kaliya from the lake of the Yamuna has a most important spiritual significance. Those who have a purpose to create trouble among the pure devotees of Krishna by infecting their nature with their own malicious disposition meet with a certain degree of initial success in their nefarious undertaking. This emboldens them to make a direct attack on Krishna Himself when He appears on the scene of their depraved activities in order to restore the living faith of His Own bonafide associates.

Those who are not exceedingly clever can never be servants of Krishna. But the service of Krishna is also never available to those whose cunning is employed for depriving Krishna of the fullness of His enjoyment. Kaliya and those who are actuated by a naturally malicious disposition are also styled clever in the ordinary phraseology of this damned world. Such rascals may also have the impudence of taking their stand upon the texts of the Scriptures by using their cunning in the graceless attempt of depriving Krishna of the service His Own. This kind of conduct may also pass undetected and may even be regarded as possessing the perfect skill of confidential service. But Krishna is sure to expose the real nature of the villainy just at the moment when it has been successful in misleading His best-beloved ones.

It is, indeed, very difficult to understand the Ways of Krishna. Krishna apparently permits almost every form of offense to be perpetrated with impunity against His most beloved ones. This has the effect of providing an opportunity to His Own for proving their incomparable love for Himself and by means of this unique exhibition of their love to defeat in the most fruitful manner the machinations of His worst enemies. The friends and chums of Krishna are offered to the malice of cunning and relentless brutes in order to bring out the difference between the two and thereby enable the latter to desist from troubling the devotees of their own accord.

But these brutes are never allowed to associate with the servants of Krishna even after they forego their malice towards them. They are eternally debarred from the service of Krishna in Braja. But the touch of Krishna's Feet makes a real difference between the recipient of His mercy and the other brutes. Kaliya is no longer regarded by Garuda as the enemy of Krishna. Kaliya is, therefore, allowed a place among the protected of Krishna. It does not follow that it is a paying business to poison the hearts of His servants against Krishna which is sure to be rewarded by the grant of His protection. Yes, this is so after the pride of the miscreant is thoroughly broken by being trod upon by Krishna Himself. His is thereby inspired with a most wholesome dread which effectively prevents him from trying to breed mischief among the

bonafide devotees by owning an unwilling allegiance to Krishna and assuming the badge of His servitude by wearing on his head the print of His lotus Feet. The mercy shown to Kaliya is so obviously and disproportionately great in its magnitude in face of the extreme gravity of his offense that no rationalistic explanation can do justice to its full beneficent significance.

“In the eighth chapter of ‘Shri Krishna Samhita’, eighteen evils have been cited from 13th sloka to the end as obstacles to Vraja-bhajana. If breaking up of Yamalarjuna and vanity of Brahmin performing sacrifices are added, these will make up to 20 obstacles. These are all adverse tattvas to Vraja bhajana. The aspirant devoted to Nama bhajana, in the very beginning should loudly address All-Powerful Hari, praying always to drive out these evils. If he does, his heart will be purified. If the devotees cry out most humbly and piteously to Hari to drive out the trouble of those Asuras whom Krishna has destroyed from the domain of their heart, Hari Himself will remove those evils. But they will have to drive out themselves, with their own efforts the troubles of those Asuras whom Baladeva has killed. This is the mystery of Vraja-bhajana.

Dhenukasura is the evil of licentiousness, gain, honor and aspiration for selfish end. The aspirant will remove these evils with his own care and effort and obtaining mercy of Krishna. Loss of knowledge of swarupa of self, swarupa of Nama and relationship with swarupa of adorable Deity, ignorance and Avidya constitute Dhenukasura. With the greatest care and endeavor the aspirant will have to remove this evil and restore his self-knowledge. Lewdness for male or female, greed for wealth, effort for acquiring material prosperity, increasing one’s honor, fame and reputation etc., are very pernicious evils and knowing these as strong impediments to Nama-bhajana, the aspirant, with his best care and effort will remove them. If humility becomes very deep and intense, Krishna will be merciful. In that case, feeling of Baladeva will arise in his mind and then these will be destroyed in no time. Then favorable and smooth cultivation of Bhajana will gradually improve. This process is naturally very secret and should be learnt from a good preceptor with clear mind.

I. Pastlife

II. The Pastime

The first forest fire

- ॐ Since it was almost night, and all the inhabitants of Vrndavana, including the cows and calves, were very tired, they decided to take their rest on the river bank.
- ॐ In the middle of the night, while they were taking rest, there was suddenly a great forest fire,
- ॐ Arose from the natural friction of bamboo
- ॐ It quickly appeared that the fire would soon devour all the inhabitants of Vrndavana.
- ॐ As soon as they felt the warmth of the fire, they immediately took shelter of Kṛṣṇa, the Supreme Personality of Godhead, although He was playing just like their child.
- ॐ They began to say, "Our dear Kṛṣṇa! O Supreme Personality of Godhead! Our dear Balarama, the reservoir of all strength! Please try to save us from this all-devouring and devastating fire. We have no other shelter than You. This devastating fire will swallow us all!
- ॐ Lord Kṛṣṇa, being compassionate upon His own townspeople, immediately swallowed up the whole forest fire and saved them.

III. The anartha

A. Kṛṣṇa Samhita

- ॐ We must be able to accept opinions different than our own
*The eleventh obstacle of the Vaiṣṇavas is **sectarianism**, which takes the shape of the forest fire. Due to sectarianism a person cannot accept anyone outside of his own group as a **Vaiṣṇava**, and as a result he faces many obstacles in finding a guru and associating with devotees. Therefore extinguishing the forest fire is most important.*

B. Caitanya Sikṣāmṛta

- ॐ *The Davāgni-vināśa-līlā, the pastime of destroying the forest fire, represents subduing any type of **useless conflict**, such as **pointless argument**, **malicious disagreement** with other sampradāyas and maṭhas, **disrespect of the devatās**, and **angry fighting** against another's opinion.*

C. From Professor Sannyal

- ॐ *The eleventh obstacle has the form of intra-communal discord. **It is comparable to the wild forest-fire**. The disposition bred by narrow sectarianism rendering its victim unable to recognize as Vaishnava one who does not assume the external marks of the theistic community, multiplies the obstacles on the path of attainment of the bona fide Guru and*

Comment [JSd1]: This reminds me of a kanistha mentality

Comment [JSd2]: Substance vs. Form

Comment [JSd3]: Is this referring to the idea of *jivera svarupa hoyo nitya kṛṣṇa dasa*? Or one who is practicing endeavoring to follow Vaisnavism.

Comment [JSd4]: Two of the most essential qualifications

Comment [JSd5]: But we also must be able to discriminate

Makes me think of faith vs. belief; temporal vs. eternal

How to understand some of Prabhupada's statements (women, brain size, etc.)

Comment [JSd6]: So this answers some of the previous concern. Useless conflict is what must be watched out for.

BVT lists them:

1. Pointless argument
2. Malicious disagreement w/ other sampradāyas
3. Disrespect of the devatās
4. Angry fighting with another's opinion

Comment [JSd7]: Implies mal-intent, not disagreement for the sake of protecting the guru's mission

Comment [JSd8]: How about the way ISKCON devotees often view Siva, etc.

Comment [JSd9]: There is a place for anger

Comment [JSd10]: Fire within the matha wreaks havoc. Look at what happened to the Gaudiya Matha

the actual companionship of the true devotees. It is, therefore, obligatory on all persons to destroy the forest-fire by all means.

IV. Symbolism/ Notes

- ॐ Friction starts
- ॐ Closing eyes – blind faith
- ॐ This starts up following envy and cruelty
- ॐ Eliminated through the mouth (hearing and chanting) preaching

V. Commentaries of the Previous Acaryas

O best of kings [Parikṣit], because the residents of Vṛndāvana were feeling very weak from hunger, thirst and fatigue, they and the cows spent the night where they were, lying down near the bank of the Kālindī. (SB 10.17.20)

ॐ SG: the same night, after the punishing of Kaliya. They were too far from the village to return, and too exhausted due to their severe lamentations during the day, so they took rest near where they had been.

ॐ JG: although the people were weak from hunger and thirst, they did not drink the milk from the cows present there because they feared it had been contaminated by the serpent's poison. The residents of Vṛndāvana were so overjoyed to get back their beloved Kṛṣṇa that they did not want to go back to their houses. They wanted to stay with Kṛṣṇa on the bank of the Yamunā so that they could continuously see Him. Thus they decided to take rest near the riverbank.

During the night, while all the people of Vṛndāvana were asleep, a great fire blazed up within the dry summer forest. The fire surrounded the inhabitants of Vraja on all sides and began to scorch them. (SB 10.17.21)

ॐ SG & VCT: perhaps a loyal friend of Kālīya had assumed the form of a forest fire to avenge his friend, or perhaps the forest fire was manifest by a demon who was a follower of Kāmsa's+

O Lord, we are Your true friends and devotees. Please protect us from this insurmountable fire of death. We can never give up Your lotus feet, which drive away all fear. (SB 10.17.24)

ॐ SG: if we were to die now we would be separated from you, and that would be intolerable for us.

Seeing His devotees so disturbed, Śrī Kṛṣṇa, the infinite Lord of the universe and possessor of infinite power, then swallowed the terrible forest fire. (SB 10.17.25)

ॐ SG: He acted as though He drank it. There is no need to understand this by logical reason, because the potency which was the fire was also coming from Him. His parents and others would have been shocked if they had seen Him drinking the fire, so He drank it in such a way that they couldn't see what was happening.

Friday, June 05, 2009

VI. Chaitanya Bhagavata, Antya 4: The Pastimes of Acyutānanda and the Worship of Mādhavendra Purī

If one sees two Vaiṣṇavas quarrelling, then one should never think that something is amiss, or that there is enmity and malice between them. Such quarrelling is in fact pleasing to the Lord and is transcendental. The arguments and abuses exchanged between Rukmiṇī devī and Satyabhāmā devī although sounding like serious fights are factually not so, because they are forever united in their service to their common Lord and master. There is no enmity between Vaiṣṇavas.

The Supreme Lord Himself induces these fights due to His frolicsome nature. Nevertheless, if anyone foolishly sides with one Vaiṣṇava against another, then he is doomed due to offending a Vaiṣṇava. The Vaiṣṇavas are the extensions of the limbs of the Lord, so how may one benefit by serving Him with one hand and inflicting pain upon Him with the other?

To become steady in devotional service, one should develop the vision that Śrī Kṛṣṇa and His devotees, the Vaiṣṇavas, are non-different and then immersed in this perception one should serve the Lord and His dear devotees. One can then easily cross the ocean of nescience. One who glorifies, hears, and understands these transcendental subject matters will always avoid vaiṣṇava-aparādhā.

VII. Gaudiya Matha

The words daivera kārāṇa indicate that by dint of providence, or by God's will, the followers of Advaita Ācārya divided into two parties. Such disagreement among the disciples of one ācārya is also found among the members of the Gauḍīya Maṭha. In the beginning, during the presence of Oṃ Viṣṇupāda Paramahansa Parivṛājakācārya Aṣṭottara-śata Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, all the disciples worked in agreement; but just after his disappearance, they disagreed. One party strictly followed the instructions of Bhaktisiddhānta Sarasvatī Ṭhākura, but another group created their own concoction about executing his desires.

Bhaktisiddhānta Sarasvatī Ṭhākura, at the time of his departure, requested all his disciples to form a governing body and conduct missionary activities cooperatively. He did not instruct a particular man to become the next ācārya. But just after his passing away, his leading secretaries made plans, without authority, to occupy the post of ācārya, and they split into two factions over who the next ācārya would be.

Consequently, both factions were asāra, or useless, because they had no authority, having disobeyed the order of the spiritual master. Despite the spiritual master's order to form a governing body and execute the missionary activities of the Gauḍīya Maṭha, the two unauthorized factions began litigation that is still going on after forty years with no decision.

Therefore, we do not belong to any faction. But because the two parties, busy dividing

the material assets of the Gauḍīya Maṭha institution, stopped the preaching work, we took up the mission of Bhaktisiddhānta Sarasvatī Ṭhākura and Bhaktivinoda Ṭhākura to preach the cult of Caitanya Mahāprabhu all over the world, under the protection of all the predecessor ācāryas, and we find that our humble attempt has been successful. We followed the principles especially explained by Śrīla Viśvanātha Cakravartī Ṭhākura in his commentary on the Bhagavad-gītā verse beginning vyavasāyātmikā buddhir ekeha kuru-nandana [Bg. 2.41]. According to this instruction of Viśvanātha Cakravartī Ṭhākura, it is the duty of a disciple to follow strictly the orders of his spiritual master. The secret of success in advancement in spiritual life is the firm faith of the disciple in the orders of his spiritual master. (CC 1.12.18 purport)

ॐ The Kṛṣṇa consciousness movement is being propagated according to this principle, and therefore our preaching work is going on successfully, in spite of the many impediments offered by antagonistic demons, because we are getting positive help from our previous ācāryas. One must judge every action by its result. The members of the self-appointed ācārya's party who occupied the property of the Gauḍīya Maṭha are satisfied, but they could make no progress in preaching. Therefore by the result of their actions one should know that they are asāra, or useless, whereas the success of the ISKCON party, the International Society for Krishna Consciousness, which strictly follows guru and Gaurāṅga, is increasing daily all over the world. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura wanted to print as many books as possible and distribute them all over the world. We have tried our best in this connection, and we are getting results beyond our expectations. (CC 1.12.8 purport)

ॐ **Some of the disciples strictly accepted the orders of the ācārya, and others deviated, independently concocting their own opinions under the spell of daivī-māyā.**
PURPORT: This verse describes the beginning of a schism. When disciples do not stick to the principle of accepting the order of their spiritual master, immediately there are two opinions. Any opinion different from the opinion of the spiritual master is useless. One cannot infiltrate materially concocted ideas into spiritual advancement. That is deviation. There is no scope for adjusting spiritual advancement to material ideas. (CC 1.12.9)

VIII. We shouldn't criticize other religions

ॐ So dharma is so strong. Dharma means to abide by the order of Kṛṣṇa. That is dharma. If we remain faithful to Kṛṣṇa, and what Kṛṣṇa says, if we do that, that is perfect dharma. Sa vai puṁsām paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. That is first-class religious system. We do not decry any system of religion. We do not say that Hindu religion is better than Christian religion. In what way Hindu religion is better than Christian religion? The followers of so-called Christian religion, they're also set of nonsense, and so are the Hindus. Why we should give preference to one class of rascals and fools than the other class of rascals and fools? We have no such idea, "The Hindus are greater than the Muslims or the Christians," or "The Muslims or the Christians..." We do not con... We want to see, test how much he's devotee of God, how much he has developed his God consciousness. Then we accept that he is, here is dharma. That is the

Friday, June 05, 2009

test. *Sa vai pumsām paro dharmo yato bhaktir adhokṣaje.*

I told you sometimes, I think, in New York Airport. So seeing us, the sādhus, one young man came to me. So he introduced himself, "Sir, I am Christian. I faithfully discharge my religious principles." So I, I told him, "No, no. You do not faithfully discharge your religion." So he was surprised that without talking with him, immediately I charged that "You don't follow your Christian religion." "No, why do you say like that?" "Do you eat meat?" "Yes, sir." "Then you are not a Christian. You are not a Christian. Because in the Christian religion the first commandment is 'Thou shalt not kill.' So you are encouraging killing. How you are a Christian? You are not a Christian." The actually everyone is very proud of becoming Christian, Hindu, Muslim, but nobody is following. Nobody's following. All bogus.

Because if they would have followed... We don't say follow this religion, that religion. If actually they would have followed, then the symptom would have been they had become devotee of God, lover of God. And as soon as he becomes lover of God, he becomes fully qualified with all good qualifications. *Yasyāsti bhaktir bhagavaty akiñcanā sarvair gunais tatra samāsate* surāḥ. This is the test. He hasn't got to be trained up how to become honest, how to become clean, how to become this, how to become that. If he becomes a lover of God, Kṛṣṇa, then all the good qualities automatically reveal. Just like when you are out of diseased condition, all your healthy symptoms are revealed, manifest. It doesn't require to bring them separately, to bring them separately. It is already there. Because every living entity is part and parcel of God, Kṛṣṇa, he has got all the good qualities of Kṛṣṇa, very minute quantity. (Śrīmad-Bhāgavatam 1.10.4 -- Māyāpura, June 19, 1973)

ॐ God is equally kind, equally merciful, but we fight. We, I mean to say, disagree in religious principle. That is due to Kali. Not this Kali. Kali means due to our fighting spirit. It is not God. God is equal to everyone. We fight because we have got misconception. So we think that this religion is better than that religion, or that religion is better than... Every religion must be good, provided one is God conscious. We say that. So many people question in the Western countries, "Whether one can attain perfection by following Christian religion?" Why not? You can also attain. But who is following? First of all, let me see who is following Christian religion. The Christian religion says in the beginning, first commandment, "Thou shalt not kill," and you are simply killing. So where is Christian? Christian religion is not bad. No religion is bad. But where is Christian? Where is Hindu? They are all godless rascals. Therefore there is misunderstanding. Otherwise, if everyone is God conscious, if everyone knows that God is present everywhere, "Whatever I do, He will see. He'll see as sunshine. He'll see as moonshine. He'll see as water..." *Raso 'ham apsu kaunteya*. No... Who can avoid water? Who can avoid sunshine? Who can avoid moonshine? Nobody can. So God says, "These things are I am." *Raso 'ham apsu kaunteya prabhāsmi śasi-sūryayoḥ* [Bg. 7.8]. So how you can avoid God's vigilance? Then how you can commit sinful... They do not

believe in-godlessness. They do not believe in existence of God. They have been taught like that, and they do not know what is God.

This is the misfortune of the present civilization. Present godless civilization... Therefore they have created simply chaotic situation all over the world. Therefore the movement, Kṛṣṇa consciousness movement, is very, very important and essential. Those who are sober, they are understanding it. Just like in Australia, the priestly class, they understood that this movement is trying to (?) people to see towards God, back to Godhead. You have advanced in civilization by so-called material advancement, scientific..., but what you have done? You have created simply chaos. Therefore we say... Our magazine is named Back to Godhead. "Now you have finished your business—now see back to Godhead." Just like if you do not see the sun, if you keep the sun backside, then you'll simply see a long shadow of your body, black shadow. That's all. But if you turn towards the sun, you'll not see the black shadow; you'll see all light. Simply you have to turn. So we have named this Back to Godhead very scientifically. You see towards God; then everything is light. "Where there is God, there is no nescience." (Śrīmad-Bhāgavatam 1.8.28 -- Māyāpura, October 8, 1974)

ॐ Another important point mentioned in this connection is *anindayā*—we should not criticize others' methods of religion. There are different types of religious systems operating under different qualities of material nature. Those operating in the modes of ignorance and passion cannot be as perfect as that system in the mode of goodness. In Bhagavad-gītā everything has been divided into three qualitative divisions; therefore religious systems are similarly categorized. When people are mostly under the modes of passion and ignorance, their system of religion will be of the same quality. A devotee, instead of criticizing such systems, will encourage the followers to stick to their principles so that gradually they can come to the platform of religion in goodness. Simply by criticizing them, a devotee's mind will be agitated. Thus a devotee should tolerate and learn to stop agitation. (SB 4.22.24)

IX. In ISKCON we must beware of the fighting spirit

ॐ Now you are my elder disciples and both of you are sannyasis and also advanced in Kṛṣṇa Consciousness, so these questions should not arise amongst you again and again. That means everyone is not conscientious. These things are not new to you, why do you continually ask these questions? The GBC authority must be accepted under all circumstances, not that there will be fighting amongst you. This fighting spirit will destroy everything, but what can I do, you American and European boys are trained up in this fighting attitude. Now put it aside and simply work cooperatively for spreading this movement all over the world. The standards I have already given you, now try to maintain them at all times under standard procedure. Do not try to innovate or create anything or manufacture anything, that will ruin everything. Simply do as I am doing and be always serious and sincere to serve Kṛṣṇa, and He will give you intelligence how

to do everything. (Letter to: Bali-mardana, Pusta Krsna — Los Angeles 18 September, 1972)

ॐ Now all my disciples must work combinedly and with cooperation to spread this Sankirtana Movement. If you cannot work together then my work is stopped up. Our Society is like one big family and our relationships should be based on love and trust. We must give up the fighting spirit and use our intelligence to push ahead. You should accept help from your Godbrothers. (Letter to: Upendra — Los Angeles 6 August, 1970)

ॐ Regarding general state of affairs at Amsterdam temple, I can understand there is some disturbance among you, but that is not to be taken very seriously. Real business is preaching work, and if there is full attention on this matter only, all other businesses will be automatically successful. Fighting amongst ourselves is not at all good, but if our preaching work is neglected, or if we fall down in following the regulative principles such as rising before four, chanting 16 rounds, like that, if these things are not strictly observed then maya will enter and spoil everything. So my best advice to you is to strictly observe these things yourself and be the example so that all others may follow. We should not criticize each other, as Vaisnavas, because there is fault in everyone and we may be ourselves subject to criticism. Best thing is to be above suspicion ourselves, then if we see discrepancies and make suggestion the others will automatically respect and take action to rectify the matters. That is cooperation. And we must exist on such cooperation, otherwise the whole thing is doomed if we simply go on fighting over some small thing. So try to organize things and preach together in this spirit, and that will please me very, very much. (Letter to: Madhumangala — Hyderabad 18 November, 1972)

X. How to engage the fighting spirit

ॐ So this problem of fighting... We have to understand that fighting spirit is there in everyone. You cannot check it, you cannot stop it. We do not say stop. The Māyāvādī philosopher says that "You stop this thing," but that is not possible. You cannot stop. Because you are living entity, you have got all these propensities. How you can stop it? But it should be utilized properly. That's all. You have got the fighting spirit. How to utilize it? Yes. Narottama dāsa Thākura recommends, *krodha bhakta-dveṣī-jane*: "Those who are envious of God or God's devotee, you can utilize your anger upon them." You can utilize. The anger you cannot give up. Our business is how to utilize it. That is Kṛṣṇa consciousness. Everything has to be utilized. We do not say that "You stop this, stop that." No. Kṛṣṇa says, *yat karoṣi, yaj juhoṣi, yad aśnāsi, yat tapasyasi kuruṣva tad mad-arpanam. Yat karoṣi*. Kṛṣṇa does not say that "You do this, you do that." He says, "Whatever you do, but the result should come to Me." (Bhagavad-gītā 2.6 -- London, August 6, 1973)

ॐ The living entity is victimized, and in this life you can adventure to conquer over it. This is human life. The cats and dogs, they cannot fight with *māyā*, but a human being, he can fight. So if we don't fight, we don't take that adventure, then we remain cats and

dogs. The cats and dogs, they fight amongst themselves but not with the *māyā*. So aborigines, although they have got features of human being, they are no more than the cats and dogs. So they also fight amongst themselves. They do not know that the fighting spirit should be utilized to declare war against *māyā*. That is possible in human life. *Athāto brahma jijñāsā*. This fighting is philosophy. "What is the ultimate cause? What is Brahman? What I am?" Fighting against darkness, sleeping. *Kota nidrā jāo māyā-piśācīra kole*. Everyone is sleeping on the lap of *māyā*. Now, this human form of life is not for sleeping but for awakening and fight with *māyā*. That is human life.
[break] You were reading the other day why the sun changes color after rising?
(Morning Walk -- February 6, 1976, Māyāpura)

Pralambāsura

I. Past life

According to the Brahmā-vaivarta Purāṇa in his previous life he was Sudarśana, one of the brothers of Suhotra, who became Bakāsūra. According to the Garga Saṁhita he was Vijaya, the son of a Gandharva king named Hūhū. He was cursed by Kuvera to become a demon for stealing some flowers from one of his gardens.

II. The pastime

- ॐ Once while the boys were engaged in their transcendental pastimes, a great demon of the name Pralambāsura entered their company, desiring to kidnap both Balarāma and Kṛṣṇa.
- ॐ Although Kṛṣṇa was playing the part of a cowherd boy, as the Supreme Personality of Godhead He could understand everything—past, present and future.
- ॐ So when Pralambāsura entered their company, Kṛṣṇa began to think how to kill the demon, but externally He received him as a friend.
- ॐ “O My dear friend,” He said, “it is very good that you have come to take part in our pastimes.”
- ॐ Kṛṣṇa then called all His friends and ordered them: “Now we shall play in pairs. We shall challenge one another in pairs.”
- ॐ With this proposal, all the boys assembled together.
- ॐ Some of them took the side of Kṛṣṇa, and some of them took the side of Balarāma, and they arranged to play in duel.
- ॐ The defeated members in duel fighting had to carry the victorious members on their backs, as a horse carries its master.
- ॐ They began playing, and at the same time tended the cows as they proceeded through the Bhāṇḍīravana forest.
- ॐ The party of Balarāma, accompanied by Śrīdāmā and Vṛṣabha, came out victorious, and Kṛṣṇa’s party had to carry them on their backs through the Bhāṇḍīravana forest.
- ॐ Kṛṣṇa had to carry Śrīdāmā on His back,
- ॐ Bhadrasena carried Vṛṣabha.
- ॐ Imitating their play, Pralambāsura, who appeared there as a cowherd boy, carried Balarāma on his back.
- ॐ Pralambāsura was the greatest of the demons, and he had calculated that Kṛṣṇa was the most powerful of the cowherd boys.
- ॐ In order to avoid the company of Kṛṣṇa, Pralambāsura carried Balarāma far away.
- ॐ The demon was undoubtedly very strong and powerful, but he was carrying Balarāma, who is compared to a mountain; therefore he began to feel the burden, and thus he assumed his real form.
- ॐ When he appeared in his real feature, he was decorated with a golden helmet and earrings and looked just like a cloud with lightning carrying the moon.

Pralambāsura

- ॐ Balarāma observed the demon's body expanding up to the limits of the clouds, his eyes dazzling like blazing fire and his mouth flashing with sharpened teeth.
- ॐ At first, Balarāma was surprised by the demon's appearance, and He began to wonder, "How is it that all of a sudden this carrier has changed in every way?"
- ॐ But with a clear mind He could quickly understand that He was being carried away from His friends by a demon who intended to kill Him.
- ॐ Immediately He struck the head of the demon with His strong fist, just as the King of the heavenly planets strikes a mountain with his thunderbolt.
- ॐ Stricken by the fist of Balarāma, the demon fell down dead, just like a snake with a smashed head, and blood poured from his mouth.
- ॐ When the demon fell, he made a tremendous sound, and it sounded as if a great hill were falling upon being struck by the thunderbolt of King Indra.
- ॐ All the boys then rushed to the spot. Astonished by the ghastly scene, they began to praise Balarāma with the words "Well done! Well done!"
- ॐ All of them then embraced Balarāma with great affection, thinking that He had returned from death, and they offered their blessings and congratulations.
- ॐ All the demigods in the heavenly planets became very satisfied and showered flowers on the transcendental body of Balarāma, and they also offered their blessings and congratulations for His having killed the great demon Pralambāsura.

III. Notes on the pastime

- ॐ Took place in the middle of the hot summer season. Roar of waterfalls drowning the chirping of the crickets. Because of the presence of Kṛṣṇa and Balarāma it was just like spring.
- ॐ New sciences/philosophies that correct discrepancies in acharya's works (VS)
- ॐ Therefore SP in mood of Balarama would "kick on their face"
- ॐ Pr. thought K too strong, but if I can get Bal then K won't want to live
- ॐ Neither will the Vais community
- ॐ Attacks faith (source of spiritual strength)
- ॐ Disguised self as part cowhere boy wh was sick
- ॐ K: Oh, I thought you were sick today
- ॐ K paired with Sridhama (R's younger bro)
- ॐ B thought there might be another demon w/ K
- ॐ Therefore got angry and killed Pr

IV. Notes from Previous Acaryas

A. General

- ॐ VCT — they would play tag. They would have to identify a person who covered their eyes from behind. They would wager their flutes, sticks, ropes etc on the outcome of these games. They would sometimes act as kings. In this mood they began the practice of stopping the gopis and demanding taxes.
- ॐ VCT — Pralambhasura assumed the form of one boy who had remained at home for the day because of duties to do there.
- ॐ SG — the Lord wanted to glorify Balarāma by having Him be carried around on the shoulders of the demon.
- ॐ SG — those who were naturally Kṛṣṇa's friends were on His side, and those who were naturally Balarāma's friends joined His side
- ॐ SG — he wanted to go beyond the vision of Kṛṣṇa because he was afraid of Him.
- ॐ VCT — Kṛṣṇa had covered Balarāma with yogamaya. He wanted the whole pastime to go like this, so that Balarāma would be carried by the demon in this huge form, so that Balarāma would be carried up in the sky.
- ॐ SG — in Viṣṇu Purāṇa Kṛṣṇa says: "What is this mentality of a mere man which You are exhibiting, O Soul of all, even though Your own true nature is more confidential than all other secret things?" Then Balarāma's remembrance immediately came back. One explanation is that He thought it improper to kill a cowherd boy, but when Kṛṣṇa reminded Him He remembered how Kṛṣṇa had killed a woman and a calf, so He was no longer afraid to kill a cowherd boy, even though He would not normally want to.
- ॐ VCT — Kṛṣṇa felt a little afraid for Balarāma. If Balarāma had been aware of the actual situation He would have killed the demon long before, and the pastime would not have been able to unfold as it has, and Kṛṣṇa would not have enjoyed it the way He did. (He wanted it to unfold as it did so He could see these things.)

V. The anartha

A. From Kṛṣṇa Sāṁhita

ॐ *Liberation is stealing the self from the self*

The impersonalists desire to merge the soul in the impersonal Brahman. In other words, searching for the liberation of complete merging is the defect of stealing the self from the self, because there is no happiness in this state. Neither the living entity

ॐ If one believes the impersonalists' philosophy then he must accept this material world as false.

ॐ One then denounces Brahman as indifferent and gradually develops doubts about the basis of Brahman.

ॐ If one deeply discusses this topic, then he is compelled to accept meaningless nescience and nonexistence of the living entities.

Pralambāsura

- ॐ Thus all of mankind's endeavors and considerations become meaningless.
- ॐ Sometimes this philosophy enters amongst Vaiṣṇavas in the form of Pralambāsura to spread anarthas, in the form of stealing the self. This is the twelfth obstacle in the Vaiṣṇavas' science of love.

B. From Caitanya Śikṣamṛta

- ॐ *Raja guna*
Pralambāsura, who appeared as a gopa, represents a sham of devotion while secretly maintaining a greedy lust for women, money, worship and position. Killed by Balarāma, this hypocrisy must be given up.

1. Special consideration on the demons killed by Balarama

- ॐ If the devotee humbly prays to Kṛṣṇa to remove all the obstacles in the heart that are represented by the demons that Kṛṣṇa personally killed, Kṛṣṇa will certainly do so. However, all the obstacles represented by the demons that Balarāma personally killed must be driven out by the determined efforts of the devotees themselves. This is the secret of *vraja-bhajana*... Pralambāsura represents superficially performing bhakti while actually entertaining lust for women, money, worship and high position. The aspiring devotees must remove these obstacles by their own strong efforts, aided by the mercy of Kṛṣṇa... With great sincere endeavor, the devotees themselves must strive to remove these obstacles. Pralambāsura represents pride, lust for women, greed for material objects and wealth, endeavor for material enjoyment, and the desire for worship and high progress, the devotees should make great disciplined efforts to remove them. If their humility is very sincere, certainly Kṛṣṇa will be merciful. Then Baladeva will make His appearance, and all the obstacles will be destroyed in a second. Then, step by step, progress in the cultivation of bhakti will take place. As this process is by nature every esoteric, the devotee, being spotless in character, should learn it from a well-qualified guru.

C. Notes from Śrī Kṛṣṇa Caitanya by Professor Sanyal:

- ॐ *Similar to Krishna Samhita*
The twelfth obstacle on the path of loving devotion is offered by the demon Pralambāsura who is prone to commit theft against one's own self. The danger is represented specifically by the theory of the Brahman of the Māyāvādins who advocate merging in the Brahman as the summum bonum and declare the self realised condition to be one. That is absolutely devoid of any distinguishable feature. The system is characterized by the defect of utter absence of the principle of bliss either for the individual soul or for the Brahman who is imagined to be perfectly unconcerned about anything. Persistent reflection on those lines gives rise to doubt regarding the very existence of the Brahman and produces conviction in the non-existence of the individual soul and the elaborate concoction of a new science to account for the glaring discrepancies of the Ācharyās and proving the utter futility of all human thought and activity. This mode of thinking sometimes

Pralambāsura

finds its way among the Vaishnavas and creates a good deal of trouble in the form of an advocacy of self-destruction.

VI. Faith

*yoginām api sarveṣām
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo mām
sa me yuktatamo mataḥ*

And of all yogis, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me—he is the most intimately united with Me in yoga and is the highest of all. That is My opinion. (Bg 6.47)

*ajñāś cāśraddadhānaś ca
saṁśayātmā vinaśyati
nāyaṁ loko 'sti na paro
na sukhaṁ saṁśayātmanaḥ*

But ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness; they fall down. For the doubting soul there is happiness neither in this world nor in the next. (Bg 4.40)

*aśraddadhānāḥ puruṣā
dharmasyāsya parantapa
aprāpya mām nivartante
mṛtyu-saṁsāra-vartmani*

Those who are not faithful in this devotional service cannot attain Me, O conqueror of enemies. Therefore they return to the path of birth and death in this material world.

PURPOR: The faithless cannot accomplish this process of devotional service; that is the purport of this verse. Faith is created by association with devotees. Unfortunate people, even after hearing all the evidence of Vedic literature from great personalities, still have no faith in God. They are hesitant and cannot stay fixed in the devotional service of the Lord. Thus faith is a most important factor for progress in Kṛṣṇa consciousness. In the Caitanya-caritāmṛta it is said that faith is the complete conviction that simply by serving the Supreme Lord, Śrī Kṛṣṇa, one can achieve all perfection. That is called real faith. As stated in the Śrīmad-Bhāgavatam,

*yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopasākhāḥ
prāṇopahārāc ca yathendriyāṇām
tathaiva sarvārhaṇam acyutejyā*

"By giving water to the root of a tree one satisfies its branches, twigs and leaves, and by supplying food to the stomach one satisfies all the senses of the body. Similarly, by engaging

Pralambāsura

in the transcendental service of the Supreme Lord one automatically satisfies all the demigods and all other living entities." Therefore, after reading Bhagavad-gītā one should promptly come to the conclusion of Bhagavad-gītā: one should give up all other engagements and adopt the service of the Supreme Lord, Kṛṣṇa, the Personality of Godhead. If one is convinced of this philosophy of life, that is faith.

Now, the development of that faith is the process of Kṛṣṇa consciousness. There are three divisions of Kṛṣṇa conscious men. In the third class are those who have no faith. Even if they are officially engaged in devotional service, they cannot achieve the highest perfectional stage. Most probably they will slip, after some time. They may become engaged, but because they haven't complete conviction and faith, it is very difficult for them to continue in Kṛṣṇa consciousness. We have practical experience in discharging our missionary activity that some people come and apply themselves to Kṛṣṇa consciousness with some hidden motive, and as soon as they are economically a little well situated they give up this process and take to their old ways again. It is only by faith that one can advance in Kṛṣṇa consciousness. As far as the development of faith is concerned, one who is well versed in the literatures of devotional service and has attained the stage of firm faith is called a first-class person in Kṛṣṇa consciousness. And in the second class are those who are not very advanced in understanding the devotional scriptures but who automatically have firm faith that kṛṣṇa-bhakti, or service to Kṛṣṇa, is the best course and so in good faith have taken it up. Thus they are superior to the third class, who have neither perfect knowledge of the scriptures nor good faith but by association and simplicity are trying to follow. The third-class person in Kṛṣṇa consciousness may fall down, but when one is in the second class he does not fall down, and for the first-class person in Kṛṣṇa consciousness there is no chance of falling down. One in the first class will surely make progress and achieve the result at the end. As far as the third-class person in Kṛṣṇa consciousness is concerned, although he has faith in the conviction that devotional service to Kṛṣṇa is very good, he has not yet gained adequate knowledge of Kṛṣṇa through the scriptures like Śrīmad-Bhāgavatam and Bhagavad-gītā. Sometimes these third-class persons in Kṛṣṇa consciousness have some tendency toward karma-yoga and jñāna-yoga, and sometimes they are disturbed, but as soon as the infection of karma-yoga or jñāna-yoga is vanquished, they become second-class or first-class persons in Kṛṣṇa consciousness. Faith in Kṛṣṇa is also divided into three stages and described in Śrīmad-Bhāgavatam. First-class attachment, second-class attachment and third-class attachment are also explained in Śrīmad-Bhāgavatam in the Eleventh Canto. Those who have no faith even after hearing about Kṛṣṇa and the excellence of devotional service, who think that it is simply eulogy, find the path very difficult, even if they are supposedly engaged in devotional service. For them there is very little hope of gaining perfection. Thus faith is very important in the discharge of devotional service. (Bg 9.3)

*śraddhā'-śabde—viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya*

Pralambāsura

“Śraddhā is confident, firm faith that by rendering transcendental loving service to Kṛṣṇa one automatically performs all subsidiary activities. Such faith is favorable to the discharge of devotional service.

PURPORT: Firm faith and confidence are called *śraddhā*. When one engages in the Lord’s devotional service, he is to be understood to have performed all his responsibilities in the material world. He has satisfied his forefathers, ordinary living entities, and demigods and is free from all responsibility. Such a person does not need to meet his responsibilities separately. It is automatically done. Fruitive activity (karma) is meant to satisfy the senses of the conditioned soul. However, when one awakens to Kṛṣṇa consciousness, he does not have to work separately for pious activity. The best achievement of all fruitive activity is detachment from material life, and this detachment is spontaneously enjoyed by the devotee firmly engaged in the Lord’s service. (Madhya 22.62)

VII. So how does all this fit into the pastime

- ॐ We want to enjoy so we move the guru out of the playing field
- ॐ Ultimately the desire to merge is symptomatic of passion: we want to enjoy as K does
- ॐ Or we want to enjoy peace (sattvic sense gratification)
- ॐ Or we want to enjoy the pride of being learned, intelligent, etc.
- ॐ Science, previous conceptions of right and wrong – all these things can push Krishna away
- ॐ
- ॐ How do we conquer this?
- ॐ By taking shelter of the guru
- ॐ By hearing his vani (instructions)
- ॐ In other words, consistent hearing
- ॐ And by engaging our whole being in service

Second Forest Fire

I. Pastime

The munjatavi fire

- ॐ One day the cows, being unobserved, began to wander off on their own, entering farther and farther into the deepest part of the forest, allured by fresh grasses.
- ॐ The goats, cows and buffalo traveled from one forest to another and entered the forest known as Īśikāṭavī.
- ॐ This forest was full of green grass, and therefore they were allured; but when they entered, they saw that there was a forest fire, and they began to cry.
- ॐ On the other side Balarāma and Kṛṣṇa, along with Their friends, could not find their animals, and they became very much aggrieved.
- ॐ They began to trace the cows by following their footprints, as well as the path of eaten grass.
- ॐ All of the boys were fearing that their very means of livelihood, the cows, were now lost.
- ॐ When searching out the cows in the forest, they themselves became very tired and thirsty.
- ॐ Soon, however, they heard the crying of their cows.
- ॐ Kṛṣṇa began to call the cows by their respective names, with great noise.
- ॐ Upon hearing Kṛṣṇa calling, the cows immediately replied with joy.
- ॐ But by this time the forest fire had surrounded all of them, and the situation appeared to be very fearful.
- ॐ The flames increased as the wind blew very quickly, and it appeared that everything movable and immovable would be devoured.
- ॐ
- ॐ All the cows and the boys became very frightened, and they looked toward Balarāma and Kṛṣṇa the way a dying man looks at the picture of the Supreme Personality of Godhead.
- ॐ They said, “My dear Kṛṣṇa! My dear Kṛṣṇa! You and Balarāma are very powerful.
- ॐ We are now burning from the heat of this blazing fire.
- ॐ Let us take shelter of Your lotus feet.
- ॐ We know You can protect us from this great danger.
- ॐ Our dear friend Kṛṣṇa, we are Your intimate friends.
- ॐ It is not right that we should suffer in this way.
- ॐ We are all completely dependent on You, and You are the knower of all religious life. We do not know anyone except You.”
- ॐ
- ॐ The Personality of Godhead heard the appealing voices of His friends, and casting a pleasing glance over them, He began to answer.

- ॐ By speaking through His eyes, He impressed upon His friends that there was no cause for fear, and He assured them, “Don’t worry.”
- ॐ Then Kṛṣṇa, the supreme mystic, the powerful Personality of Godhead, immediately swallowed up all the flames of the fire.
- ॐ The cows and boys were thus saved from imminent danger. Out of fear, the boys were almost unconscious, but when they regained their consciousness and opened their eyes, they saw that they were again in the Bhāṇḍīra forest with Kṛṣṇa, Balarāma and the cows.
- ॐ They were astonished to see that they were completely free from the attack of the blazing fire and that the cows were saved.
- ॐ They secretly thought that Kṛṣṇa must be not an ordinary boy but some demigod.
- ॐ In the evening, Kṛṣṇa and Balarāma, along with the boys and cows, returned to Vṛndāvana, playing Their flutes.
- ॐ As they approached the village, all the gopīs became very joyous.
- ॐ Throughout the day the gopīs used to think of Kṛṣṇa while He was in the forest, and in His absence they were considering one moment to be like twelve years.

II. The Anartha

A. Caitanya Siksamṛta

- ॐ The Dāvānala-pāna-līlā, Kṛṣṇa’s pastime of swallowing the forest fire, represents the obstacles that atheists create against dharma and preachers of dharma. Kṛṣṇa removes these obstacles to the propagation of true dharma.

III. Commentaries from the previous acaryas

- ॐ SG — Some say that the forest fire was a friend of Pralambha.
- ॐ SG — Kāṁsa asks the boys to close their eyes because if they see Him swallowing the fire they will feel concerned for His safety out of love, and will then enter the fire to protect Him and be harmed.
- ॐ SG — by His potency it became like a single mouthful of a beverage.
- ॐ VCT — the boys had been thinking "Kāṁsa knows very well the means of counteracting fire, poison and so on — gems, mantras magic and the like. These things, however, cannot be carried out without secrecy. Thus since there are so many people here if we simply close our eyes, that will be privacy.
- ॐ The fire became very afraid and turned into an extremely cooling, fragrant and sweet-tasting drink.

IV. How it fits together

- ॐ Taking cows (religion)

17 - Delivering the Brāhmanas' Wives

I. The pastime

ॐ Past time of stealing the clothes of the unmarried gopis had just taken place

The cowherd boys are hungry

ॐ The morning passed, and the cowherd boys were very hungry because they had not eaten breakfast.

ॐ They immediately approached Kṛṣṇa and Balarāma and said, “Dear Kṛṣṇa and Balarāma, You are both all-powerful;

ॐ You can kill many, many demons, but today we are much afflicted with hunger,

ॐ this is disturbing us.

ॐ Please arrange for something that will mitigate our hunger.”

ॐ

ॐ Requested in this way by Their friends, Lord Kṛṣṇa and Balarāma arranged to show compassion to certain wives of brāhmaṇas who were performing sacrifices.

ॐ He said, “My dear friends, please go to the house of the brāhmaṇas nearby.

ॐ They are now engaged in performing Vedic sacrifices known as Āṅgīrasa, for they desire elevation to the heavenly planets.

ॐ All of you please go to them.

ॐ These brāhmaṇas are not Vaiṣṇavas.

ॐ They cannot even chant Our names, ‘Kṛṣṇa’ and ‘Balarāma.’

ॐ They are very busy in chanting the Vedic hymns, although the purpose of Vedic knowledge is to find Me.

ॐ But because they are not attracted by the names of Kṛṣṇa and Balarāma, you had better not ask them for anything in My name.

ॐ Better ask for some charity in the name of Balarāma.”

ॐ “But at least if you utter the name of Balarāma, they may prefer to give in charity to a kṣatriya rather than to Me,

ॐ because I am only a vaiśya.”

The cowherd boys go begging

ॐ Being thus ordered by the Supreme Personality of Godhead, all the boys went to the brāhmaṇas and began to ask for some charity.

ॐ They approached them with folded hands and fell down on the ground to offer respect.

ॐ “O earthly gods, kindly hear us, who are ordered by Lord Kṛṣṇa and Balarāma.

ॐ We hope you know Them both very well, and we wish you all good fortune.

ॐ Kṛṣṇa and Balarāma are tending cows nearby, and we have accompanied Them.

ॐ We have come to ask for some food from you.

17 - Delivering the Brāhmaṇas' Wives

- ॐ You are all brāhmaṇas and knowers of religious principles,
ॐ if you think that you should give us charity, then give us some food,
ॐ we shall all eat along with Kṛṣṇa and Balarāma.
ॐ You are the most respectable brāhmaṇas within the human society, and you are expected to know all the principles of religious procedure.”
- ॐ *Although the boys were village boys and were not expected to be learned in all the Vedic principles of religious ritual, they hinted that because of their association with Kṛṣṇa and Balarāma, they knew all those principles. By addressing the brāhmaṇas as “knowers of all religious principles,” the boys expressed the point of view that when the Supreme Personality of Godhead, Kṛṣṇa and Balarāma, were asking for food, the brāhmaṇas should immediately deliver some without hesitation because, as stated in the Bhagavad-gītā, one should perform yajña (sacrifices) only for the satisfaction of Viṣṇu.*
- ॐ The boys continued: “Lord Viṣṇu as Kṛṣṇa and Balarāma is standing waiting, and you should immediately deliver whatever food you have in your stock.”
- ॐ They also explained to the brāhmaṇas when food is to be accepted and when it is not to be accepted.
- ॐ The boys said, “We can take your food at the present stage of your ceremony, for now it will not be prohibited. So you can deliver us the food.”
- ॐ *Although the companions of Lord Kṛṣṇa and Balarāma were simple cowherd boys, they were in a position to dictate even to the high-class brāhmaṇas engaged in the Vedic rituals of sacrifice. But the smārta-brāhmaṇas, who were simply sacrificial-minded, could not understand the dictation of the transcendental devotees of the Lord. They could not even appreciate the begging of the Supreme Lord, Kṛṣṇa and Balarāma. Although they heard all the arguments on behalf of Kṛṣṇa and Balarāma, they did not care for them, and they refused to speak to the boys. Despite being highly elevated in the knowledge of Vedic sacrificial rites, all such nondevotee brāhmaṇas, although they think of themselves as very highly elevated, are ignorant, foolish persons. All their activities are childish because they do not know the purpose of the Vedas, as it is explained in the Bhagavad-gītā: to understand Kṛṣṇa. In spite of their advancement in Vedic knowledge and rituals, they do not understand Kṛṣṇa; therefore their knowledge of the Vedas is useless. Lord Caitanya, therefore, gave His valuable opinion that although a person may not be born in a brāhmaṇa family, if he knows Kṛṣṇa or the science of Kṛṣṇa consciousness he is more than a brāhmaṇa, and he is quite fit to become a spiritual master.*

17 - Delivering the Brāhmaṇas' Wives

- ॐ When the boys saw that the brāhmaṇas would not reply to them even with a simple yes or no, they became very much disappointed.
- ॐ They then returned to Lord Kṛṣṇa and Balarāma and explained everything that had happened.
- ॐ After hearing their statements, the Supreme Personality of Godhead smiled.
- ॐ He told them that they should not be sorry for being refused by the brāhmaṇas, because that is the way of begging.
- ॐ He convinced them that one who is engaged in collecting or begging should not think that he will be successful everywhere.
- ॐ He may be unsuccessful in some places, but that should not be cause for disappointment.
- ॐ Lord Kṛṣṇa then asked all the boys to go again, but this time to the wives of those brāhmaṇas engaged in sacrifices.
- ॐ He also informed them that these wives were great devotees.
- ॐ “They are always absorbed in thinking of Us.
- ॐ Go there and ask for some food in My name and the name of Balarāma, and I am sure that they will deliver you as much food as you desire.”

The boys beg from the wives

- ॐ Carrying out Kṛṣṇa's order, the boys immediately went to the wives of the brāhmaṇas.
- ॐ They found the wives sitting inside the brāhmaṇas' house.
- ॐ They were very beautifully decorated with ornaments.
- ॐ After offering them all respectful obeisances, the boys said,
- ॐ “Dear mothers, please accept our humble obeisances and hear our statement.
- ॐ May we inform you that Lord Kṛṣṇa and Balarāma are nearby.
- ॐ They have come here with the cows
- ॐ We have come here under Their instructions.
- ॐ All of us are very hungry;
- ॐ We have come to you for some food.
- ॐ Please give us something to eat for Kṛṣṇa, Balarāma and ourselves.”
- ॐ
- ॐ Immediately upon hearing this, the wives of the brāhmaṇas became anxious for Kṛṣṇa and Balarāma.
- ॐ These reactions were spontaneous.
- ॐ They did not have to be convinced of the importance of Kṛṣṇa and Balarāma; immediately upon hearing Their names, they became very eager to see Them.
- ॐ All the wives then became very busily engaged in filling up different pots with nice food.

17 - Delivering the Brāhmaṇas' Wives

- ॐ Due to the performance of the sacrifice, the various foods were all very palatable.
- ॐ After collecting a feast, they prepared to go to Kṛṣṇa, their most beloved object, exactly in the way rivers flow to the sea.
- ॐ
- ॐ For a long time the wives had been eager to see Kṛṣṇa.
- ॐ However, when they were preparing to leave home to go see Him, their husbands, fathers, sons and relatives asked them not to go.
- ॐ But the wives did not comply.
- ॐ The women entered the forest of Vṛndāvana on the bank of the Yamunā, which was verdant with vegetation and newly grown vines and flowers.
- ॐ Within that forest they saw Kṛṣṇa and Balarāma engaged in tending the cows along with Their very affectionate boyfriends.
- ॐ
- ॐ The brāhmaṇas' wives saw Kṛṣṇa with a blackish complexion, wearing a garment that glittered like gold.
- ॐ He wore a nice garland of forest flowers and a peacock feather on His head.
- ॐ He was also painted with the minerals found in Vṛndāvana,
- ॐ He looked exactly like a dancing actor on a theatrical stage.
- ॐ They saw Him resting one hand on the shoulder of His friend,
- ॐ in His other hand He was holding a lotus flower. His ears were decorated with lilies, He wore marks of tilaka,
- ॐ He was smiling charmingly.
- ॐ With their very eyes the wives of the brāhmaṇas saw the Supreme Personality of Godhead, of whom they had heard so much, who was so dear to them, and in whom their minds were always absorbed.
- ॐ Now they saw Him eye to eye and face to face, and Kṛṣṇa entered within their hearts through their eyes.
- ॐ Within themselves they began to embrace Kṛṣṇa to their hearts' content, and the distress of separation was mitigated immediately.
- ॐ They were just like great sages who, by their advancement of knowledge, merge into the existence of the Supreme.
- ॐ
- ॐ Kṛṣṇa welcomed them with the following words:
- ॐ "My dear wives of the brāhmaṇas, you are all very fortunate and are welcome here.
- ॐ Please let Me know what I can do for you.
- ॐ Your coming here to see Me, neglecting all the restrictions and hindrances of relatives, fathers, brothers and husbands, is completely befitting.

17 - Delivering the Brāhmaṇas' Wives

- ॐ One who does this actually knows his self-interest, because rendering transcendental loving service unto Me, without motive or restriction, is actually auspicious for the living entities.”
- ॐ “My dear wives of the brāhmaṇas,” Kṛṣṇa said, “you can now return to your homes.
- ॐ Engage yourselves in sacrificial activities and in the service of your husbands and household affairs so that your husbands will be pleased with you and the sacrifice which they have begun will be properly executed.
- ॐ After all, your husbands are householders, and without your help how can they execute their prescribed duties?”
- ॐ
- ॐ The wives of the brāhmaṇas replied,
- ॐ “Dear Lord, this sort of instruction does not befit You.
- ॐ Your eternal promise is that You will always protect Your devotees, and now You must fulfill this promise.
- ॐ Anyone who comes and surrenders unto You never goes back to the conditioned life of material existence.
- ॐ We expect that You will now fulfill Your promise.
- ॐ We have surrendered unto Your lotus feet, which are covered by tulasī leaves, so we have no desire to give up the shelter of Your lotus feet and return to the company of our so-called relatives, friends and society.
- ॐ And what shall we do if we return home?
- ॐ Our husbands, brothers, fathers, sons, mothers and friends will no longer accept us at home because we have already left them all.
- ॐ Therefore we have no shelter to return to. Please, therefore, do not ask us to return home, but arrange for our stay under Your lotus feet so that we can eternally live under Your protection.”
- ॐ
- ॐ The Supreme Personality of Godhead replied,
- ॐ “My dear wives of the brāhmaṇas, rest assured that your husbands will not neglect you on your return, nor will your brothers, sons or fathers refuse to accept you.
- ॐ Because you are My pure devotees, not only your relatives but also people in general, as well as the demigods, will be satisfied with you.”
- ॐ “Transcendental love for Me does not depend upon bodily connection,” Kṛṣṇa said further, “but anyone whose mind is always absorbed in Me will surely, very soon, come to Me for My eternal association.”
- ॐ
- ॐ After being instructed by the Supreme Personality of Godhead, all the wives returned home to their respective husbands.

17 - Delivering the Brāhmaṇas' Wives

- ॐ Pleased to see their wives back home, the brāhmaṇas sat together with them and executed the performances of sacrifices, as enjoined in the śāstras.
- ॐ According to Vedic principle, religious rituals must be executed by the husband and wife together.
- ॐ When the brāhmaṇas' wives returned, the sacrifice was duly and nicely executed.
- ॐ One of the brāhmaṇas' wives, however, who had been forcibly checked from going to see Kṛṣṇa, began to remember Him as she heard of His bodily features.
- ॐ Being completely absorbed in His thought, she gave up her material body conditioned by the laws of nature.
- ॐ After the departure of the brāhmaṇas' wives, Śrī Govinda and His cowherd boyfriends enjoyed the food they had offered.
- ॐ In this way the ever-joyful Personality of Godhead exhibited His transcendental pastimes in the guise of an ordinary human being in order to attract the common people to Kṛṣṇa consciousness.
- ॐ With His words and beauty He attracted all the cows, cowherd boys and damsels in Vṛndāvana. All of them together enjoyed the pastimes of the Lord.

The Brāhmaṇas realize their error

- ॐ After the return of their wives from Kṛṣṇa, the brāhmaṇas engaged in the performance of sacrifices began to regret their sinful activities in refusing food to the Supreme Personality of Godhead.
- ॐ They could finally understand their mistake; engaged in the performance of Vedic rituals, they had neglected the Supreme Personality of Godhead, who had appeared just like an ordinary human being and asked for some food.
- ॐ They began to condemn themselves after seeing the faith and devotion of their wives.
- ॐ They regretted very much that, although their wives were elevated to the platform of pure devotional service, they themselves could not understand even a little bit of how to love and offer transcendental loving service to the Supreme Soul.
- ॐ
- ॐ They began to talk among themselves: "To hell with our being born brāhmaṇas!
- ॐ To hell with our learning all the Vedic literatures!
- ॐ To hell with our performing great sacrifices and observing all the rules and regulations!
- ॐ To hell with our family!
- ॐ To hell with our expert service in performing the rituals exactly according to the description of the scriptures!

17 - Delivering the Brāhmaṇas' Wives

- ॐ To hell with it all, for we have not developed transcendental loving service to the Supreme Personality of Godhead, who is beyond the speculation of the mind, body and senses.”
- ॐ “The external energy of Kṛṣṇa is so strong that it can create illusion to overcome even the greatest mystic yogī.
- ॐ Although we expert brāhmaṇas are considered to be the teachers of all other sections of human society, we also have been illusioned by the external energy.
- ॐ Just see how fortunate these women are!
- ॐ They have so devotedly dedicated their lives to the Supreme Personality of Godhead, Kṛṣṇa, that they could easily do what is ordinarily so difficult: they gave up their family connections, which are just like a dark well for the continuation of material miseries.”
- ॐ “According to Vedic injunction, women are not allowed to undergo the purificatory process of initiation by the sacred thread,
- ॐ nor are they allowed to live as brahmacārīṇīs in the āśrama of the spiritual master,
- ॐ nor are they advised to undergo the strict disciplinary procedures,
- ॐ nor are they very expert in discussing the philosophy of self-realization.
- ॐ And by nature they are not very pure,
- ॐ nor are they very much attached to auspicious activities.
- ॐ Therefore, how wonderful it is that these women have developed transcendental love for Kṛṣṇa, the Lord of all mystic yogīs!
- ॐ They have surpassed all of us in firm faith and devotion unto Kṛṣṇa.
- ॐ Although we are considered to be masters in all purificatory processes, we did not actually know what their goal is because we are too much attached to the materialistic way of life.
- ॐ Even though we were reminded of Kṛṣṇa and Balarāma by the cowherd boys, we disregarded Them.
- ॐ We now think that the Supreme Personality of Godhead simply played a trick of mercy on us by sending His friends to beg food from us.
- ॐ Otherwise, He had no need to send them. He could have satisfied their hunger then and there just by willing to do so.”
- ॐ “Because He has appeared as a child in the dynasty of the Yadus, we were so foolish that we could not understand that He is the Supreme Personality of Godhead,” the brāhmaṇas said.
- ॐ “But on the other hand, we are very proud because we have such exalted wives who have developed pure transcendental service of the Lord without being shackled by our rigid opposition.
- ॐ Let us therefore offer our respectful obeisances unto the lotus feet of Lord Kṛṣṇa, under whose illusory energy, called māyā, we are absorbed in fruitive activities.

17 - Delivering the Brāhmaṇas' Wives

- ॐ We therefore pray to the Lord to be kind enough to excuse us because we are simply captivated by His external energy.
- ॐ We transgressed His order without knowing His transcendental glories.”
- ॐ
- ॐ The brāhmaṇas repented their sinful activities.
- ॐ They wanted to go personally to offer their obeisances unto Him,
- ॐ but being afraid of Kāṁsa, they could not go to Kṛṣṇa and surrender unto Him.
- ॐ *In other words, it is very difficult for one to surrender fully unto the Personality of Godhead without being purified by devotional service. The example of the learned brāhmaṇas and their wives is vivid. The wives of the brāhmaṇas, because they were inspired by pure devotional service, did not care for any kind of opposition. They immediately went to Kṛṣṇa. But the brāhmaṇas, although they had come to know the supremacy of the Lord and were repenting, were still afraid of King Kāṁsa because they were too much addicted to fruitive activities.*

II. Notes from the previous acaryas

- ॐ SS — because of being excited by the joking of the Lord with the gopis the boys had forgotten to take lunch, and therefore were hungry.
- ॐ JG — they may have been feigning hunger, because they felt that Kṛṣṇa and Balarāma were probably hungry.
- ॐ VCT — Kṛṣṇa says: "Brāhmaṇas, even if they have austerity, knowledge, dharma and so forth, do not satisfy Me if they are devoid of devotion, on the other hand their wives, even though lacking austerity and so forth, satisfy Me because they have devotion." **** These are also lessons from this pastime.
- ॐ JG — they forgot and asked in Kṛṣṇa's name first.
- ॐ It was an animal sacrifice.
- ॐ Their husbands and other family members tried to stop them, but they could not.
- ॐ VCT — Kṛṣṇa is implying inability to reciprocate (by stating "what may I do for you? You have come to see Me, rejecting all hindrances") & The Lord is intimating a conjugal attraction
- ॐ When speaking this verse that was also spoken later by the gopis: "O Almighty One, please do not speak such cruel words. Rather you should make true Your promise that You always reciprocate in kind with your devotees. Now that we have attained Your lotus feet, we simply wish to remain in the forest to carry upon our heads the garlands of tulasi leaves which may be neglectfully kicked away by your lotus feet. We are ready to give up all material relationships." VCT — subtle suggestion that Kṛṣṇa may feel embarrassed having brāhmaṇa women as

17 - Delivering the Brāhmanas' Wives

maidservants, as they are higher caste, so they say we are willing to remain at a distance in the forest and take the tulasi that has been crushed by contact with the feet of the gopis.

- ॐ VCT — the gopis would not go home when Kṛṣṇa said the same thing ("It is by hearing about Me, seeing My Deity form, meditating upon Me and chanting My names and glories that love for Me develops, not by physical proximity. Therefore please go home.").
- ॐ VCT — Then the boys ate, and Kṛṣṇa finally did also. He didn't really want to because of feeling remorse for sending the ladies home.

III. The anartha

A. Caitanya Śikṣāmṛta

- ॐ The Yājñika-vipra-līlā, the brahmanas performing *yajña*, represents indifference to *kṛṣṇa-bhakti* caused by over-identification with the duties of *varṇāśrama-dharma* or absorption in the activities of *karma-kāṇḍa*.

IV. Discussion points

- ॐ Very caste conscious
- ॐ External
- ॐ Also achievements we carry with us prior to or within ISKCON
- ॐ Male or female
- ॐ Bodily identification

I. The Pastime

The cowherd men prepare the Indra pūjā & Kṛṣṇa inquires

ॐ While engaged with the brāhmaṇas who were too much involved in the performance of Vedic sacrifices, Kṛṣṇa and Balarāma also saw that the cowherd men were preparing a similar sacrifice in order to pacify Indra, the King of heaven, who is responsible for supplying water.

Description is found
Srimad Bhagavatam
(Krishna Book)

ॐ In order to stop all such activities by His devotees, Kṛṣṇa wanted to firmly establish exclusive devotional service during His presence in Vṛndāvana.

ॐ Because He is the omniscient Personality of Godhead, Kṛṣṇa knew that the cowherd men were preparing for the Indra sacrifice, but as a matter of etiquette He began to inquire with great honor and submission from elder personalities like Mahārāja Nanda.

ॐ

ॐ Kṛṣṇa asked His father, “My dear father, what is this arrangement going on for a great sacrifice?”

ॐ What is the result of such a sacrifice, and for whom is it meant?

ॐ How is it performed?

ॐ Will you kindly let Me know?

ॐ I am very eager to know this procedure, so please explain to Me the purpose of this sacrifice.”

ॐ

ॐ Upon this inquiry, His father, Nanda Mahārāja, remained silent, thinking that his young boy would not be able to understand the intricacies of performing the yajña.

ॐ Kṛṣṇa, however, persisted: “My dear father, for those who are liberal and saintly, there is no secrecy.

ॐ They do not think anyone to be a friend, an enemy or a neutral party, because they are always open to everyone.

ॐ And even for those who are not so liberal, nothing should be kept secret from the family members and friends, although secrecy may be maintained for persons who are inimical.

ॐ Therefore you cannot keep any secrets from Me.

ॐ All persons are engaged in fruitive activities.

ॐ Some know what these activities are, and they know the result, and some execute activities without knowing the purpose or the result.

ॐ A person who acts with full knowledge gets the full result; one who acts without knowledge does not get such a perfect result.

ॐ Therefore, please let Me know the purpose of the sacrifice you are going to perform.

ॐ Is it according to Vedic injunction?

ॐ Or is it simply a popular ceremony?

ॐ Kindly let Me know in detail about the sacrifice.”

ॐ

ॐ On hearing this inquiry from Kṛṣṇa, Mahārāja Nanda replied, “My dear boy, this ceremonial performance is more or less traditional.

ॐ Because rainfall is due to the mercy of King Indra and the clouds are his representatives, and because water is so important for our living, we must show some gratitude to the controller of this rainfall, Mahārāja Indra.

ॐ We are arranging, therefore, to pacify King Indra, because he has very kindly sent us clouds to pour down a sufficient quantity of rain for successful agricultural activities.

ॐ Water is very important: without rainfall we cannot farm or produce grain, and without grain we cannot live.

ॐ Therefore rain is necessary for successful religious ceremonies, economic development and, ultimately, liberation.

ॐ So we should not give up this traditional ceremonial function; if one gives it up, being influenced by lust, greed or fear, then it does not look very good for him.”

Krishna preaches karma-mimamsa

ॐ After hearing this, Kṛṣṇa, the Supreme Personality of Godhead, in the presence of His father and all the elder cowherd men of Vṛndāvana, spoke in such a way as to make the heavenly king, Indra, very angry.

ॐ He suggested that they forgo the sacrifice.

ॐ His reasons for discouraging the sacrifice performed to please Indra were twofold.

ॐ **First**, as stated in the Bhagavad-gītā, there is no need to worship the demigods for any material advancement; all results derived from worshiping the demigods are simply temporary, and only those who are less intelligent are interested in temporary results.

ॐ **Second**, whatever temporary result one derives from worshiping the demigods is actually granted by the permission of the Supreme Personality of Godhead. *[It is clearly stated in the Bhagavad-gītā: mayaiva vihitān hi tām. Whatever benefit is supposed to be derived from the demigods is actually bestowed by the Supreme Personality of Godhead. Without the permission of the Supreme Personality of Godhead, one cannot bestow any benefit upon others. But sometimes the demigods become puffed up by the influence of material nature; thinking themselves all in all, they forget the supremacy of the Personality of Godhead. In Śrīmad-Bhāgavatam it is clearly stated that in this instance Kṛṣṇa wanted to make King Indra angry. Kṛṣṇa's advent was especially meant for the annihilation of the demons and protection of the devotees. King Indra was certainly a devotee, not a demon, but because he was puffed up, Kṛṣṇa wanted to teach him a lesson. He first made Indra angry by stopping the Indra-pūjā, which had been arranged by the cowherd men in Vṛndāvana.]*

ॐ With this purpose in mind, Kṛṣṇa began to talk as if He were an atheist supporting the philosophy of Karma-mīmāṃsā.

18 - Govardhana Līlā

ॐ “My dear father,” He said, “I don’t think you need to worship any demigod for the successful performance of your agricultural activities.

ॐ Every living being is born according to his past karma and leaves this life simply taking the result of his present karma.

ॐ Everyone is born in different types or species of life according to his past activities, and he gets his next birth according to the activities of this life.

ॐ Different grades of material happiness and distress, comforts and disadvantages of life, are different results of different kinds of activities, from either the past or present life.”

ॐ

ॐ Mahārāja Nanda and other elder members argued that without satisfying the predominating god one cannot derive any good result simply by material activities.

ॐ

ॐ “My dear father,” Lord Kṛṣṇa said, “there is no need to worship the demigod Indra.

ॐ Everyone has to achieve the result of his own work.

ॐ We can actually see that one becomes busy according to the natural tendency of his work; and according to that natural tendency, all living entities—whether human beings or demigods—achieve their respective results.

ॐ All living entities achieve higher or lower bodies and create enemies, friends or neutral parties only because of their different kinds of work.

ॐ One should be careful to discharge duties according to his natural instinct and not divert attention to the worship of various demigods.

ॐ The demigods will be satisfied by proper execution of all duties, so there is no need to worship them.

ॐ Let us, rather, perform our prescribed duties very nicely.

ॐ Actually, one cannot be happy without executing his proper prescribed duty.

ॐ One who does not, therefore, properly discharge his prescribed duties is compared to an unchaste wife.

ॐ The proper prescribed duty of the brāhmaṇas is the study of the Vedas;

ॐ the proper duty of the royal order, the kṣatriyas, is engagement in protecting the citizens;

ॐ the proper duty of the vaiśya community is agriculture, trade and protection of the cows;

ॐ and the proper duty of the śūdras is service to the higher classes, namely the brāhmaṇas, kṣatriyas and vaiśyas.

Sridhara Swami says K gives six arguments:

1. Karma alone is sufficient
2. That conditioned nature is the supreme controller
3. That the modes of nature are the supreme controller
4. The Supreme Lord is a dependent aspect of karma
5. That the Lord is under the control of karma
6. That each demigod is

- ॐ We belong to the vaiśya community, and our proper duty is to farm, to trade with the agricultural produce, to protect cows or to take to banking.”
- ॐ Kṛṣṇa further explained to His father, “This cosmic manifestation is going on under the influence of three modes of material nature—goodness, passion and ignorance.
- ॐ These three modes are the causes of creation, maintenance and destruction.
- ॐ The cloud is caused by the action of the mode of passion;
- ॐ therefore it is the mode of passion which causes the rainfall.
- ॐ And after the rainfall, the living entities derive the result—success in agricultural work.
- ॐ What, then, has Indra to do with this affair?
- ॐ Even if you do not please Indra, what can he do?
- ॐ We do not derive any special benefit from Indra.
- ॐ Even if he is there, he pours water on the ocean also, where there is no need of water.
- ॐ So he is pouring water on the ocean or on the land; it does not depend on our worshipping him.
- ॐ As far as we are concerned, we do not need to go to another city or village or foreign country.
- ॐ There are palatial buildings in the cities, but we are satisfied living in this forest of Vṛndāvana.
- ॐ Our specific relationship is with Govardhana Hill and Vṛndāvana forest and nothing more.
- ॐ I therefore request you, My dear father, to begin a sacrifice which will satisfy the local brāhmaṇas and Govardhana Hill,
- ॐ and let us have nothing to do with Indra.”

NM consents and the worship begins

- ॐ After hearing this statement by Kṛṣṇa, Nanda Mahārāja replied, “My dear boy, since You are asking, I shall arrange for a separate sacrifice for the local brāhmaṇas and Govardhana Hill.
- ॐ But for the present let me execute this sacrifice known as Indra-yajña.”
- ॐ
- ॐ But Kṛṣṇa replied, “My dear father, don’t delay.
- ॐ The sacrifice you propose for Govardhana and the local brāhmaṇas will take much time.
- ॐ Better take the arrangement and paraphernalia you have already made for the Indra-yajña and immediately engage them to satisfy Govardhana Hill and the local brāhmaṇas.”
- ॐ
- ॐ Mahārāja Nanda finally relented.
- ॐ The cowherd men then inquired from Kṛṣṇa how He wanted the yajña performed, and

18 - Govardhana Līlā

- ॐ Kṛṣṇa gave them the following directions. “Prepare very nice foods of all descriptions from the grain and ghee collected for the yajña.
- ॐ Prepare rice,
ॐ dhal,
ॐ halavā,
ॐ pakorā,
ॐ purī
ॐ all kinds of milk preparations,
ॐ such as sweet rice,
ॐ rabrī,
ॐ sweetballs,
ॐ sandeśa,
ॐ rasagullā
ॐ laḍḍu,
ॐ and invite the learned brāhmaṇas who can chant the Vedic hymns and offer oblations to the fire.
- ॐ The brāhmaṇas should be given all kinds of grain in charity.
ॐ Then decorate all the cows and feed them well.
ॐ After performing this, give money in charity to the brāhmaṇas.
ॐ As far as the lower animals are concerned, such as the dogs, and the lower grades of people, such as the caṇḍālas, or the fifth class of men, who are considered untouchable, they also may be given sumptuous prasādam.
ॐ After nice grasses have been given to the cows, the sacrifice known as Govardhana-pūjā may immediately begin.
ॐ This sacrifice will very much satisfy Me.”
- ॐ *In this statement, Lord Kṛṣṇa practically described the whole economy of the vaiśya community. In all communities in human society—including the brāhmaṇas, kṣatriyas, vaiśyas, śūdras, caṇḍālas, etc.—and in the animal kingdom—including the cows, dogs, goats, etc.—everyone has his part to play. Each is to work in cooperation for the total benefit of all society, which includes not only animate objects but also inanimate objects like hills and land. The vaiśya community is specifically responsible for the economic improvement of the society by producing grain, by giving protection to the cows, by transporting food when needed, and by banking and finance.*
- ॐ *From this statement we learn also that although the cats and dogs, which have now become so important, are not to be neglected, cow protection is actually more important than protection of cats and dogs. Another hint we get from this statement is that the caṇḍālas, or the untouchables, are also not to be neglected by the higher classes and should be given necessary protection. Everyone is important, but some are directly responsible for the*

advancement of human society and some are only indirectly responsible. However, when Kṛṣṇa consciousness is there, then everyone's total benefit is taken care of.

- ॐ The Supreme Personality of Godhead, Kṛṣṇa, therefore advised the cowherd men to stop the Indra-yajña and begin the Govardhana-pūjā in order to chastise Indra, who was very much puffed up at being the supreme controller of the heavenly planets.
- ॐ The honest and simple cowherd men, headed by Nanda Mahārāja, accepted Kṛṣṇa's proposal and executed in detail everything He advised. They performed Govardhana worship and circumambulation of the hill.
- ॐ According to the instruction of Lord Kṛṣṇa, Nanda Mahārāja and the cowherd men called in learned brāhmaṇas and began to worship Govardhana Hill by chanting Vedic hymns and offering prasādam.
- ॐ The inhabitants of Vṛndāvana assembled together, decorated their cows and gave them grass.
- ॐ Keeping the cows in front, they began to circumambulate Govardhana Hill. The gopīs dressed themselves very luxuriantly and sat in bull-driven carts, chanting the glories of Kṛṣṇa's pastimes.
- ॐ The brāhmaṇas, assembled there to act as priests for Govardhana-pūjā, offered their blessings to the cowherd men and their wives, the gopīs.
- ॐ When everything was complete, Kṛṣṇa assumed a great transcendental form and declared to the inhabitants of Vṛndāvana that He was Himself Govardhana Hill in order to convince the devotees that Govardhana Hill and Kṛṣṇa Himself are identical.
- ॐ Then Kṛṣṇa began to eat all the food offered there.
- ॐ *The identity of Kṛṣṇa and Govardhana Hill is still honored, and great devotees take rocks from Govardhana Hill and worship them exactly as they worship the Deity of Kṛṣṇa in the temples. The followers of the Kṛṣṇa consciousness movement may therefore collect small rocks or pebbles from Govardhana Hill and worship them at home, because this worship is as good as Deity worship.*
- ॐ The form of Kṛṣṇa who began to eat the offerings was separately constituted, and Kṛṣṇa Himself, along with the other inhabitants of Vṛndāvana, offered obeisances to the Deity as well as Govardhana Hill. I
- ॐ In offering obeisances to the huge form of Kṛṣṇa and Govardhana Hill, Kṛṣṇa declared, "Just see how Govardhana Hill has assumed this huge form and is favoring us by accepting all the offerings!"
- ॐ Kṛṣṇa also declared at that meeting, "One who neglects the worship of Govardhana-pūjā, as I am personally conducting it, will not be happy.
- ॐ There are many snakes on Govardhana Hill, and persons neglecting the prescribed duty of Govardhana-pūjā will be bitten by these snakes and killed.

18 - Govardhana Līlā

Indra's wrath

- ॐ When Indra understood that the sacrifice which was to be offered by the cowherd men in Vṛndāvana had been stopped by Kṛṣṇa, he became angry,
- ॐ He vented his anger upon the inhabitants of Vṛndāvana, who were headed by Nanda Mahārāja, although Indra knew perfectly well that Kṛṣṇa was personally protecting them.
- ॐ As the director of different kinds of clouds, Indra called for the Sāṁvartaka.
- ॐ *This cloud is invited when there is a need to devastate the whole cosmic manifestation. The Sāṁvartaka was ordered by Indra to go over Vṛndāvana and inundate the whole area with an extensive flood. Demonically, Indra thought himself to be the all-powerful supreme personality. When demons become very powerful, they defy the supreme controller, the Personality of Godhead. Indra, though not a demon, was puffed up by his material position, and he wanted to challenge the supreme controller. He thought himself, at least for the time being, as powerful as Kṛṣṇa.*
- ॐ Indra said, “Just see the impudence of the inhabitants of Vṛndāvana! They are simply inhabitants of the forest, but being infatuated with their friend Kṛṣṇa, who is nothing but an ordinary human being, they have dared to defy the demigods.”
- ॐ *Kṛṣṇa has declared in the Bhagavad-gītā that the worshipers of the demigods are not very intelligent. He has also declared that one has to give up all kinds of worship and simply concentrate on Kṛṣṇa consciousness. Kṛṣṇa's invoking the anger of Indra and later on chastising him is a clear indication to His devotees that those who are engaged in Kṛṣṇa consciousness have no need to worship any demigod, even if it is found that the demigod has become angry. Kṛṣṇa gives His devotees all protection, and they should completely depend on His mercy.*
- ॐ Indra cursed the action of the inhabitants of Vṛndāvana and said, “By defying the authority of the demigods, the inhabitants of Vṛndāvana will suffer in material existence.
- ॐ Having neglected the sacrifice to the demigods, they cannot cross over the impediments of the ocean of material existence.”
- ॐ Indra further declared, “These cowherd men in Vṛndāvana have neglected my authority on the advice of this talkative boy who is known as Kṛṣṇa.
- ॐ He is nothing but a child, and by believing this child, they have enraged me.”
- ॐ Thus he ordered the Sāṁvartaka cloud to go and destroy the prosperity of Vṛndāvana.
- ॐ “The men of Vṛndāvana,” said Indra, “have become too puffed up over their material opulence and are overconfident due to the presence of their tiny friend, Kṛṣṇa.
- ॐ He is simply talkative, childish and unaware of the complete cosmic situation, although He is thinking Himself very advanced in knowledge.
- ॐ Because they have taken Kṛṣṇa so seriously, they must be punished. They should be destroyed with their cows.” I

ॐ In this way Indra ordered the Sāṁvartaka cloud to go to Vṛndāvana and inundate the place.

ॐ *It is indicated here that in the villages or outside the towns, the inhabitants must depend on the cows for their prosperity. When the cows are destroyed, the people are destitute of all kinds of opulences.*

ॐ When King Indra ordered the Sāṁvartaka and companion clouds to go to Vṛndāvana, the clouds were afraid of doing this mischief.

ॐ But King Indra assured them, “You go ahead, and I will also go, riding on my elephant, accompanied by great storms. And I shall apply all my strength to punishing the inhabitants of Vṛndāvana.”

ॐ

ॐ Ordered by King Indra, all the dangerous clouds appeared above Vṛndāvana and began to pour water incessantly, with all their strength and power.

ॐ There was constant lightning and thunder,

ॐ blowing of severe wind,

ॐ incessant falling of rain.

ॐ The rain seemed to fall like piercing sharp arrows.

ॐ By pouring water as thick as pillars, without cessation, the clouds gradually filled all the lands in Vṛndāvana with water, and there was no visible distinction between higher and lower land.

ॐ The situation was very dangerous, especially for the animals.

ॐ The rainfall was accompanied by great winds, and every living creature in Vṛndāvana began to tremble from the severe cold.

ॐ Unable to find any other source of deliverance, they all approached Govinda to take shelter at His lotus feet.

ॐ The cows especially, being much aggrieved from the heavy rain, bowed down their heads, and taking their calves underneath their bodies, they approached the Supreme Personality of Godhead to take shelter of His lotus feet.

ॐ

ॐ At that time all the inhabitants of Vṛndāvana began to pray to Lord Kṛṣṇa. “Dear Kṛṣṇa,” they prayed, “You are all-powerful, and You are very affectionate to Your devotees.

ॐ Now please protect us, who have been much harassed by angry Indra.”

Krishna protects His devotees

ॐ Upon hearing their prayer, Kṛṣṇa could understand that Indra, being bereft of his sacrificial honor, was pouring down rain that was accompanied by heavy pieces of ice and strong winds, although all this was out of season.

ॐ Kṛṣṇa understood that this was a deliberate exhibition of anger by Indra.

18 - Govardhana Līlā

- ॐ He therefore concluded, “This demigod who thinks himself supreme has shown his great power, but I shall answer him according to My position, and I shall teach him that he is not autonomous in managing universal affairs.
- ॐ I am the Supreme Lord over all, and I shall thus take away his false prestige, which has risen from his power.
- ॐ The demigods are My devotees, and therefore it is not possible for them to forget My supremacy, but somehow or other he has become puffed up with material power and thus is now maddened.
- ॐ I shall act in such a way as to relieve him of this false prestige.
- ॐ I shall give protection to My pure devotees in Vṛndāvana, who are at present completely dependent on My mercy and whom I have taken completely under My protection.
- ॐ I must save them by My mystic power.”
- ॐ Thinking in this way, Lord Kṛṣṇa immediately picked up Govardhana Hill with one hand, exactly as a child picks up a mushroom from the ground.
- ॐ
- ॐ Lord Kṛṣṇa then addressed His devotees, “My dear brothers, My dear father, My dear inhabitants of Vṛndāvana, you can now safely enter under the umbrella of Govardhana Hill, which I have just lifted.
- ॐ Do not be afraid of the hill and think that it will fall from My hand.
- ॐ You have been too much afflicted from the heavy rain and strong wind; therefore I have lifted this hill, which will protect you exactly like a huge umbrella.
- ॐ I think this is a proper arrangement to relieve you of your immediate distress.
- ॐ Be happy along with your animals underneath this great umbrella.”
- ॐ
- ॐ Being assured by Lord Kṛṣṇa, all the inhabitants of Vṛndāvana entered beneath the great hill along with their property and animals, and they all appeared to be safe.
- ॐ The inhabitants of Vṛndāvana and their animals remained there for one week without being disturbed by hunger, thirst or any other discomforts.
- ॐ They were simply astonished to see how Kṛṣṇa was holding up the mountain with the little finger of His left hand.
- ॐ Seeing the extraordinary mystic power of Kṛṣṇa, Indra, the King of heaven, was thunderstruck and baffled in his determination.
- ॐ He immediately called for all the clouds and asked them to desist.
- ॐ When the sky became completely cleared of all clouds and there was sunrise again, the strong wind stopped.
- ॐ At that time Kṛṣṇa, the Supreme Personality of Godhead, known now as the lifter of Govardhana Hill, said, “My dear cowherd men, now you can leave and take your wives, children, cows and valuables, because everything is ended.
- ॐ The inundation has gone down, along with the swelling waters of the river.”

- ॐ All the men loaded their valuables on carts and slowly left with their cows and other paraphernalia.
- ॐ After they had cleared out everything, Lord Kṛṣṇa very slowly replaced Govardhana Hill in exactly the same position it had been before.
- ॐ When everything was done, all the inhabitants of Vṛndāvana approached Kṛṣṇa with feelings of love and embraced Him with great ecstasy.
- ॐ The gopīs, being naturally very affectionate to Kṛṣṇa, began to offer Him yogurt mixed with their tears, and they poured incessant blessings upon Him.
- ॐ Mother Yaśodā, mother Rohiṇī, Nanda and Balarāma, who is the strongest of the strong, embraced Kṛṣṇa one after another and, from spontaneous feelings of affection, blessed Him over and over again.
- ॐ In the heavens, different demigods from different planetary systems, such as Siddhaloka, Gandharvaloka and Cāraṇaloka, also began to show their complete satisfaction.
- ॐ They poured showers of flowers on the surface of the earth and sounded different conchshells.
- ॐ There was beating of drums, and being inspired by godly feelings, residents of Gandharvaloka began to play on their tambouras to please the Lord.
- ॐ After this incident, the Supreme Personality of Godhead, surrounded by His dear friends and the animals, returned to His home.
- ॐ As usual, the gopīs began to chant the glorious pastimes of Lord Kṛṣṇa with great feeling, for they were chanting from the heart.

Wonderful Kṛṣṇa

- ॐ Without understanding the intricacies of Kṛṣṇa, the Supreme Personality of Godhead, and without knowing His uncommon spiritual opulences, the innocent cowherd boys and men of Vṛndāvana began to discuss the wonderful activities of Kṛṣṇa, which surpass the activities of all men.
- ॐ One of them said, “My dear friends, considering His wonderful activities, how is it possible that such an uncommon boy would come and live with us in Vṛndāvana?”
- ॐ It is really not possible.
- ॐ Just imagine!
- ॐ He is now only seven years old!
- ॐ How is it possible for Him to lift Govardhana Hill in one hand and hold it up just as the king of elephants holds a lotus flower?
- ॐ To lift a lotus flower is a most insignificant thing for an elephant, and similarly Kṛṣṇa lifted Govardhana Hill without exertion.
- ॐ When He was simply a small baby and could not even see properly, He killed a great demon, Pūtana.
- ॐ While sucking her breast, He also sucked out her life air.

18 - Govardhana Līlā

- ॐ Kṛṣṇa killed the Pūtanā demon exactly as eternal time kills a living creature in due course.
- ॐ When He was only three months old, He was sleeping underneath a hand-driven cart.
- ॐ Being hungry for His mother's breast, He began to cry and throw His legs upwards. And from the kicking of His small feet the cart immediately broke apart and fell to pieces.
- ॐ When He was only one year old, He was carried away by the Tṛṇāvarta demon disguised as a whirlwind, and although He was taken very high in the sky, He simply hung on the neck of the demon and forced him to fall from the sky and immediately die.
- ॐ Once His mother, being disturbed by His stealing butter, tied Him to a wooden mortar, and the child pulled it toward a pair of trees known as yamala-arjuna and caused them to fall.
- ॐ Once, when He was engaged in tending the calves in the forest along with His elder brother, Balarāma, a demon named Bakāsura appeared, and Kṛṣṇa at once bifurcated the demon's beak.
- ॐ When the demon known as Vatsāsura entered among the calves tended by Kṛṣṇa with a desire to kill Him, He immediately detected the demon, killed him and threw him into a tree.
- ॐ When Kṛṣṇa, along with His brother, Balarāma, entered the Tālavana forest, the demon known as Dhenukāsura, in the shape of an ass, attacked Them and was immediately killed by Balarāma, who caught his hind legs and threw him into a palm tree.
- ॐ Although the Dhenukāsura demon was assisted by his cohorts, also in the shape of asses, all were killed, and the Tālavana forest was then open for the use of the animals and inhabitants of Vṛndāvana.
- ॐ When Pralambāsura entered amongst Kṛṣṇa's cowherd boyfriends, Kṛṣṇa caused him to be killed by Balarāma.
- ॐ Thereafter, Kṛṣṇa saved His friends and cows from a severe forest fire, and He chastised the Kāliya serpent in the lake of the Yamunā River and forced him to leave the vicinity of the Yamunā; He thereby made the water of the Yamunā poisonless."
- ॐ
- ॐ Another one of the friends of Nanda Mahārāja said, "My dear Nanda, we do not know why we are so attracted by your son Kṛṣṇa.
- ॐ We want to forget Him, but this is impossible.
- ॐ Why are we so naturally affectionate toward Him? Just imagine how wonderful it is!
- ॐ On one hand He is only a boy of seven years, and on the other hand there is a huge hill like Govardhana Hill, and He lifted it so easily!
- ॐ O Nanda Mahārāja, we are now in great doubt—your son Kṛṣṇa must be one of the demigods.
- ॐ He is not at all an ordinary boy.
- ॐ Maybe He is the Supreme Personality of Godhead."

ॐ

- ॐ On hearing the praises of the cowherd men in Vṛndāvana, King Nanda said, “My dear friends, in reply to you I can simply present the statement of Garga Muni so that your doubts may be cleared.
- ॐ When he came to perform the name-giving ceremony, he said that this boy descends in different periods of time in different colors and that this time He has appeared in Vṛndāvana in a blackish color, known as kṛṣṇa.
- ॐ Previously He had a white color, then a red color, then a yellow color. He also said that this boy was once the son of Vasudeva, and everyone who knows of His previous birth calls Him Vāsudeva.
- ॐ Actually, he said that my son has many varieties of names, according to His different qualities and activities.
- ॐ Gargācārya assured me that this boy would be all-auspicious for my family and that He would be able to give transcendental blissful pleasure to all the cowherd men and cows in Vṛndāvana.
- ॐ Even though we would be put into various kinds of difficulties, by the grace of this boy we would be very easily freed from them.
- ॐ He also said that formerly this boy saved the world from an unregulated condition, and He saved all honest men from the hands of the dishonest thieves.
- ॐ He also said that any fortunate man who becomes attached to this boy, Kṛṣṇa, is never vanquished or defeated by his enemy.
- ॐ On the whole, He is exactly like Lord Viṣṇu, who always takes the side of the demigods, who are consequently never defeated by the demons.
- ॐ Gargācārya thus concluded that my child would grow to be exactly like Viṣṇu in transcendental beauty, qualification, activities, influence and opulence, and so we should not be very astonished by His wonderful activities.
- ॐ After telling me this, Gargācārya returned home, and since then we have been continually seeing the wonderful activities of this child.
- ॐ According to the version of Gargācārya, I consider that He must be Nārāyaṇa Himself, or maybe a plenary portion of Nārāyaṇa.”
- ॐ
- ॐ When all the cowherd men had very attentively heard the statements of Gargācārya through Nanda Mahārāja, they better appreciated the wonderful activities of Kṛṣṇa and became very jubilant and satisfied.
- ॐ They began to praise Nanda Mahārāja, because by consulting him their doubts about Kṛṣṇa were cleared.
- ॐ They said, “Let Kṛṣṇa, who is so kind, beautiful and merciful, protect us.

18 - Govardhana Līlā

- ॐ When angry Indra sent torrents of rain, accompanied by showers of ice blocks and high wind, He immediately took compassion upon us and saved us and our families, cows and valuable possessions by picking up Govardhana Hill, just as a child picks up a mushroom.
- ॐ He saved us so wonderfully. May He continue to glance mercifully over us and our cows.
- ॐ May we live peacefully under the protection of wonderful Kṛṣṇa.”

Indra's prayers

- ॐ When Kṛṣṇa saved the inhabitants of Vṛndāvana from the wrath of Indra by lifting Govardhana Hill, a surabhi cow from Goloka Vṛndāvana, as well as King Indra from the heavenly planets, appeared before Him.
- ॐ Indra, the King of heaven, was conscious of his offense before Kṛṣṇa; therefore he stealthily appeared before Him in a secluded place.
- ॐ He immediately fell down at the lotus feet of Kṛṣṇa, although his own crown was dazzling like sunshine.
- ॐ Indra knew about the exalted position of Kṛṣṇa because Kṛṣṇa is the master of Indra, but he could not believe that Kṛṣṇa could come down and live in Vṛndāvana among the cowherd men.
- ॐ When Kṛṣṇa defied the authority of Indra, Indra became angry because he thought that he was all in all within this universe and that no one was as powerful as he.
- ॐ But after this incident, his false, puffed-up prestige was destroyed.
- ॐ
- ॐ Being conscious of his subordinate position, he appeared before Kṛṣṇa with folded hands and began to offer the following prayers.
- ॐ “My dear Lord,” Indra said, “being puffed up by my false prestige, I thought that You had offended me by not allowing the cowherd men to perform the Indra-yajña, and I thought that You wanted to enjoy the offerings that were arranged for the sacrifice.
- ॐ I thought that in the name of a Govardhana sacrifice You were taking my share of profit, and therefore I mistook Your position.
- ॐ Now by Your grace I can understand that You are the Supreme Lord, the Personality of Godhead, and that You are transcendental to all material qualities.
- ॐ Your transcendental position is viśuddha-sattva, which is above the platform of the material mode of goodness, and Your transcendental abode is beyond the disturbance of the material qualities.
- ॐ Your name, fame, form, qualities, paraphernalia and pastimes are all beyond this material nature, and they are never disturbed by the three material modes.
- ॐ Your abode is accessible only for one who undergoes severe austerities and penances and becomes completely freed from the onslaught of material qualities like passion and ignorance.

Description is found
Srimad Bhagavatam
(Kṛishna Book)

- ॐ If someone thinks that when You enter within this material world You accept the modes of material nature, he is mistaken.
- ॐ The waves of the material qualities are never able to touch You, and You certainly do not accept them when You are present within this world.
- ॐ Your Lordship is never conditioned by the laws of material nature.
- ॐ “My dear Lord, You are the original father of this cosmic manifestation.
- ॐ You are the supreme spiritual master of this cosmic world, and You are the original proprietor of everything.
- ॐ As eternal time, You are competent to chastise offenders.
- ॐ Within this material world there are many fools like me who consider themselves to be the Supreme Lord or the all in all within the universe.
- ॐ You are so merciful that without accepting their offenses You devise means so that their false prestige is subdued and they can know that You, and no one else, are the Supreme Personality of Godhead.
- ॐ “My dear Lord, You are the supreme father, the supreme spiritual master and the supreme king.
- ॐ Therefore, You have the right to chastise all living entities whenever there is any discrepancy in their behavior.
- ॐ The father, the spiritual master and the supreme executive officer of the state are always well-wishers of their sons, their students and their citizens respectively.
- ॐ As such, the well-wishers have the right to chastise their dependents.
- ॐ By Your own desire You appear auspiciously on the earth in Your eternal varieties of forms; You come to glorify the earthly planet and specifically to chastise persons who are falsely claiming to be God.
- ॐ In the material world there is regular competition between different types of living entities to become supreme leaders of society, and after being frustrated in achieving the supreme positions of leadership, foolish persons claim to be God, the Supreme Personality.
- ॐ There are many such foolish personalities in this world, like me, but in due course of time, when they come to their senses, they surrender unto You and again engage themselves properly by rendering service unto You.
- ॐ And that is the purpose of Your chastising persons envious of You.
- ॐ “My dear Lord, I committed a great offense unto Your lotus feet, being falsely proud of my material opulences, not knowing Your unlimited power.
- ॐ Therefore, my Lord, kindly excuse me, because I am fool number one. Kindly give me Your blessings so that I may not act so foolishly again.
- ॐ If You think, my Lord, that the offense is very great and cannot be excused, then I appeal to You that I am Your eternal servant

18 - Govardhana Līlā

- ॐ You appear in this world to give protection to Your eternal servants and to destroy the demons who maintain great military strength just to burden the very existence of the earth.
- ॐ As I am Your eternal servant, kindly excuse me.
- ॐ “My dear Lord, You are the Supreme Personality of Godhead.
- ॐ I offer my respectful obeisances unto You because You are the Supreme Person and the Supreme Soul.
- ॐ You are the son of Vasudeva, and You are the Supreme Lord, Kṛṣṇa, the master of all pure devotees.
- ॐ Please accept my prostrated obeisances.
- ॐ You are the personification of supreme knowledge.
- ॐ You can appear anywhere, according to Your desire, in any one of Your eternal forms.
- ॐ You are the root of all creation and the Supreme Soul of all living entities.
- ॐ Due to my gross ignorance, I created a great disturbance in Vṛndāvana by sending torrents of rain and a heavy hailstorm.
- ॐ I acted out of severe anger caused by Your stopping the sacrifice which was to be held to satisfy me.
- ॐ But, my dear Lord, You are so kind to me that You have bestowed Your mercy upon me by destroying all my false pride.
- ॐ I therefore take shelter of Your lotus feet. My dear Lord, You are not only the supreme controller but also the spiritual master of all living entities.”

Kṛṣṇa responds

- ॐ Thus praised by Indra, Lord Kṛṣṇa, the Supreme Personality of Godhead, smiled beautifully and then replied in a grave voice like a rumbling cloud: “My dear Indra, I stopped your sacrifice just to show you My causeless mercy and to remind you that I am your eternal master.
- ॐ I am the master not only of you but of all the other demigods as well. You should always remember that all your material opulences are due to My mercy.
- ॐ No living entity can independently become opulent; one must be favored by My mercy.
- ॐ Everyone should always remember that I am the Supreme Lord. I can show anyone My favor, and I can chastise anyone, because no one is superior to Me.
- ॐ If I find someone overpowered by false pride, in order to show him My causeless mercy I withdraw all his opulences.”
- ॐ *It is noteworthy that Kṛṣṇa sometimes removes all of a rich man’s opulences in order to facilitate his becoming a soul surrendered to Him. This is a special favor of the Lord’s. Sometimes it is seen that a person is very opulent materially, but due to his devotional service to the Lord he may be reduced to poverty. One should not think, however, that because he worshiped the Supreme Lord he became poverty-stricken.*

The real purport is that when a person is a pure devotee but at the same time, by miscalculation, wants to lord it over material nature, the Lord shows His special mercy by taking away all material opulences until at last he surrenders unto the Supreme Lord.

- ॐ After instructing Indra, Lord Kṛṣṇa asked him to return to his kingdom in the heavenly planets and to remember always that he is never the supreme but is always subordinate to the Supreme Personality of Godhead.
- ॐ He also advised him to remain as King of heaven but to be careful of false pride.

Surabhi's prayers

- ॐ After this, the transcendental surabhi cow who had come with Indra to see Kṛṣṇa offered her respectful obeisances unto Him and worshiped Him.
- ॐ The surabhi offered her prayer as follows: “My dear Lord Kṛṣṇa, You are the most powerful of all mystic yogis because You are the soul of the complete universe, and only from You has all this cosmic manifestation taken place.
- ॐ Therefore, although Indra tried his best to kill my descendant cows in Vṛndāvana, they remained under Your shelter, and You have protected them all so well.
- ॐ We do not know anyone else as the Supreme, nor do we go to any other god or demigods for protection.
- ॐ Therefore, You are our Indra, You are the supreme father of the whole cosmic manifestation, and You are the protector and elevator of all the cows, brāhmaṇas, demigods and others who are pure devotees of Your Lordship.
- ॐ O Supersoul of the universe, let us bathe You with our milk, for You are our Indra.
- ॐ O Lord, You appear just to diminish the burden of impure activities on the earth.”
- ॐ Then the surabhi cow bathed Kṛṣṇa with her milk, and Indra bathed Him with the water of the celestial Ganges through the trunk of his carrier elephant.
- ॐ After this, the surabhi cows and all the demigods and their mothers joined the heavenly king, Indra, in worshiping Lord Kṛṣṇa by bathing Him with Ganges water and the milk of the surabhis.
- ॐ Thus Govinda, Lord Kṛṣṇa, was pleased with all of them. The residents of all higher planetary systems, such as Gandharvaloka, Vidyādharaḥloka, Siddhaloka and Cāraṇaloka, all combined and glorified the Lord by chanting His holy name as their wives and damsels danced with great joy.
- ॐ They very much satisfied the Lord by incessantly pouring flowers from the sky.
- ॐ When everything was very nicely and joyfully settled, the cows overflowed the surface of the earth with their milk.
- ॐ The water of the rivers began to flow with various tasty liquids and give nourishment to the trees, producing fruits and flowers of different colors and tastes.

18 - Govardhana Līlā

- ॐ The trees began to pour drops of honey. The hills and mountains began to produce potent medicinal plants and valuable stones.
- ॐ Because of Kṛṣṇa's presence, all these things happened very nicely, and the lower animals, who were generally envious of one another, were envious no longer.
- ॐ After satisfying Kṛṣṇa, who is the Lord of all the cows in Vṛndāvana and who is known as Govinda, King Indra took His permission to return to his heavenly kingdom.
- ॐ As he passed through cosmic space, he was surrounded by all kinds of demigods.
- ॐ *This great incident is a powerful example of how Kṛṣṇa consciousness can benefit the world. Even the lower animals forget their envious nature and become elevated to the qualities of the demigods.*

II. The anartha

A. Kṛṣṇa Saṁhita

The thirteenth obstacle for the Vaiṣṇavas is the worship of minor demigods such as Indra with a desire for fruitive results even after becoming situated in the process of devotional service.

B. Caitanya Śikṣāmṛta

(15) The Indra-pūjā-vāraṇa-līlā, the prohibition of the worship of Indra by Kṛṣṇa, signifies subduing the *anartha* that is the worship of many *devatās*, or worship of individual self as the Supreme, thus considering within oneself, "I am Brahman."

C. Professor Sanyal

The thirteenth obstacle takes the form of the worship of Indra and other lesser *devatās* in the hope of gaining worldly advantages. This prevents the growth of love for Godhead and requires to be avoided with great care.

III. Comments from Previous Acaryas

- ॐ VCT — Kṛṣṇa was looking forward to this pastime, in which He would be able to have very close association with His devotees.
- ॐ SS — Kṛṣṇa is also thinking of other demigods who think themselves big controllers, and therefore might try to do something like Indra, like Varuna and others. (Interesting that the next incident is correcting Varuna.)
- ॐ Sridhar Swami explains there were six main arguments used by Kṛṣṇa in His teaching karma-mimamsa:
1. karma alone is sufficient
 2. that conditioned nature is the supreme controller
 3. or that the modes of nature are the supreme controller
 4. the Supreme Lord is a dependent aspect of karma

5. or that the Lord is under the control of karma
6. or that one's occupational duty is one's worshipable deity

ॐ JG, VCT — Kṛṣṇa resorts to karma-vāda in order to protect His humanlike pastimes (to avoid taking the position of God.)

ॐ SS — we are dependent on the forests and hills.

ॐ JG, VCT — the Lord is indicating Govardhana. Therefore the cows, brahmanas and Govardhana are our Deities.

ॐ Śrīdhāra Svāmī's explanation of 10.25.5 (*vācālam bālīṣam stabdham ajñam paṇḍita-māninam / kṛṣṇam martyam upāśritya gopā me cakrur apriyam* These cowherd men have acted inimically toward me by taking shelter of this ordinary human being, Kṛṣṇa, who thinks Himself very wise but who is simply a foolish, arrogant, overtalkative child.):

- b. *vācālam* = source of the revealed scriptures
- c. *bālīṣam* = free from pretension, like a child
- d. *stabdham* = does not bow down, because no-one is higher than Him
- e. *ajñam* = He is omniscient, so there is nothing else for Him to know
- f. *paṇḍita-māninam* = He is highly honoured by the knowers of the Absolute Truth
- g. *kṛṣṇam* = the Supreme Absolute Truth, with form full of eternity and ecstasy
- h. *martyam* = out of affection for His devotees He appears like a human

ॐ VCT's explanation of 10.25.5

- a. *vācālam* = speaks contrarily (karma-mimamsa, sankhya) although He doesn't accept them
- a. *bālīṣam* = foolish since He resorts to such false arguments
- b. *stabdham* = not humble, since He showed audacity before even His father
- c. *ajñam* = doesn't know anything, because always tending the cows
- i. *paṇḍita-maninam* = presumes Himself to be a scholar

ॐ SS — this is a vow that Kṛṣṇa has taken - to always protect His fully surrendered devotees.

ॐ VCT — this is a “well-known” vow of Kṛṣṇa's. ... “With My mystic power I will protect the people of Vraja, who have taken shelter of Me, who consider Me their Lord, and who are all My relatives. This is My vow.” “who strictly keeps his vow always to protect they who have vowed to serve Him.”

ॐ VCT — how could all the inhabitants of Vraja fit under the hill, which was only 3 roṣas in size? Simply by being touched by the hand of the Lord Govardhana Hill was

18 - Govardhana Līlā

in such ecstasy that he got inconceivable power. He even felt the striking of the thunderbolts etc. to be like showers of flowers

ॐ In Hari-vamśa Kṛṣṇa says that even the whole three worlds can be given shelter under this mountain, so what to speak of this little Vraja.

ॐ VCT — because they were seeing the beauty of Kṛṣṇa all their hunger went away, through their drinking Kṛṣṇa's beauty and sweetness. And Kṛṣṇa's hunger went away through drinking their love and beauty. The Lord's potency dried up the water as soon as it touched the ground.

11. Then Indra came and saw there was no water, and he became baffled

VCT — he was afraid because he didn't know what punishment Kṛṣṇa was going to give him.

12. Then they all came out and Kṛṣṇa replaced the hill exactly as it had been.

VCT — superiors did things like smelling His head, kissing Him, rubbing His right arm, stretching out His fingers, praising Him, inquiring whether He was tired or pained. Equals laughed and joked with Him. Inferiors fell at His feet, massaged His feet etc.

Those in parental type rasas gave benedictions like: “may you subdue the wicked, protect the civilized, give pleasure to Your parents and be enriched with all wealth and opulence.”

**** VCT — Question may arise why did Balarāma not expand as Śeṣanāga and lift the hill. But point is that Kṛṣṇa had personally vowed to do this, and it would have been unfitting for an expansion to carry out the stated intention of Kṛṣṇa Himself.

IV. Notes

ॐ Govardhana – increase the cows

ॐ Demigod worship

ॐ Thinking oneself to be supreme

ॐ K argues karma mimamsa philosophy; therefore no need for demigod worship

ॐ Indra is a devotee, but he acted like a demon

ॐ Just see the power of pride

ॐ Wanted to destroy the whole world

ॐ Indra's words piercing like thunderbolts, rained like pillars incessantly

ॐ Two parts: demigod worship and pride

ॐ K 1st removes demigod worship

ॐ Preached karma mimamsa but only to divert and ultimately NM et al worship K as GH

ॐ In same way we need to only worship K

- ॐ Then part 2: Indra's pride
- ॐ Indra was perplexed when he saw no water around (By K's potency had evaporated when touched the ground)
- ॐ Indra then realized his mistake and ashamedly apologized
- ॐ K appeared
- ॐ Performed this pastime to help Indra and other demigods (set example)
- ॐ K wanted to help his devotee. Therefore we can expect K to arrange situations for us to work through our anger as well
- ॐ Where anger comes from
- ॐ After K spoke to Indra, Surabhi cows speaks
- ॐ Bathes K with her milk
- ॐ This is still present – Surabhi kunda
- ॐ All desires can be fulfilled there
- ॐ Interesting thing is immediately after this Varuna's servants captured NM

V. Lessons to Learn from Govardhana-Līlā

- ॐ Once we give up other processes and take complete shelter of Kṛṣṇa, then he will remove our pride and demoniac tendencies.
- ॐ We have to take shelter of the Lord and not think we have independent power. Śrīla Rūpa Goswāmī talks of six principles of surrender:
 - 1) accept things favorable for discharging devotional service,
 - 2) reject things unfavorable,
 - 3) believe firmly in the Lord's protection,
 - 4) feel exclusively dependent on the mercy of the Lord,
 - 5) have no interest separate from the interest of the Lord,
 - 6) always feel oneself meek and humble.

VI. Commentaries from previous acharyas on specific verses

A. SB 10.24.1

Śukadeva Gosvāmī said: While staying in that very place with His brother Baladeva, Lord Kṛṣṇa happened to see the cowherd men busily arranging for a sacrifice to Indra.

- ॐ JG — Kṛṣṇa can sometimes forgive such things as the worship of demigods, but Balarāma cannot, because He is such a great devotee of Kṛṣṇa and does not appreciate the worship of anyone other than Kṛṣṇa.

18 - Govardhana Līlā

B. SB 10.24.2

Being the omniscient Supersoul, the Supreme Lord Kṛṣṇa already understood the situation, yet He still humbly inquired from the elders, headed by His father, Nanda Mahārāja.

ॐ JG — Kṛṣṇa already knew why they were preparing the sacrifice, but He inquired specifically to show disrespect to Indra.

ॐ VCT — Kṛṣṇa was looking forward to this pastime, in which He would be able to have very close association with His devotees.

C. SB 10.24.4

Please tell Me about it, O father. I have a great desire to know and am ready to hear in good faith. Certainly, no secrets are to be kept by saintly personalities, who see all others as equal to themselves, who have no conception of "mine" or "another's" and who do not consider who is a friend, who is an enemy and who is neutral.

ॐ VCT — Nanda may object that what business does a child have in asking these questions. Kṛṣṇa may say "I have a great desire to hear these things." Nanda may think that Kṛṣṇa is not intelligent enough to understand, being a child, but Kṛṣṇa shows He is wise by speaking "na hi gopyam.." To those who see equally there is no difference between that which is confidential and that which is public.

D. SB 10.24.5

One who is neutral may be avoided like an enemy, but a friend should be considered like one's own self.

ॐ VCT — if one does not see equally then a neutral party should be seen as an enemy, as he is friendly to the enemy, and is therefore partly on his side.

E. SB 10.24.7

Such being the case, this ritualistic endeavor of yours should be clearly explained to Me. Is it a ceremony based on scriptural injunction, or simply a custom of ordinary society?

ॐ all ācāryas — kriya yoga means an activity, the result of which is not obvious, but can only be understood through scripture.

F. SB 10.24.13

Lord Kṛṣṇa said: It is by the force of karma that a living entity takes birth, and it is by karma alone that he meets his destruction. His happiness, distress, fear and sense of security all arise as the effects of karma.

ॐ JG, VCT — Kṛṣṇa resorts to karma-vāda in order to protect His humanlike pastimes (top avoid taking the position of God).

G. SB 10.24.14

Even if there is some supreme controller who awards all others the results of their activities, He must also depend upon a performer's engaging in activity. After all, there is no question of being the bestower of fruitive results unless fruitive activities have actually been performed.

ॐ SS, VCT — cowherd men object that it is not just karma, but there is controller who is awarding results.

H. SB 10.24.15

Living beings in this world are forced to experience the consequences of their own particular previous work. Since Lord Indra cannot in any way change the destiny of human beings, which is born of their own nature, why should people worship him?

ॐ SS — it is from karma alone. demigods just like false nipples on neck of goat. But, they may object, karma may be instigated by the Supersoul. Kṛṣṇa says no, it depends on one's svabhāva - one's conditioning. So there's no fruit to be gained by worshipping Indra.

I. SB 10.24.16

Every individual is under the control of his own conditioned nature, and thus he must follow that nature. This entire universe, with all its demigods, demons and human beings, is based on the conditioned nature of the living entities.

ॐ SS, VCT — that means Supersoul is subordinate to one's conditioning.

J. SB 10.24.20

The *brāhmaṇa* maintains his life by studying and teaching the Vedas, the member of the royal order by protecting the earth, the *vaiśya* by trade, and the *śūdra* by serving the higher, twice-born classes.

ॐ VCT — for a *brāhmaṇa* the Vedas are his Deity. For the *kṣatriya* earth is, for the *vaiśya* business, and for the *śūdras* service to the higher classes. (Those things these classes get the livelihood from.)

18 - Govardhana Līlā

K. SB 10.24.22

The causes of creation, maintenance and destruction are the three modes of nature—namely goodness, passion and ignorance. In particular, the mode of passion creates this universe and through sexual combination causes it to become full of variety.

ॐ SS — the Lord resorts to atheistic sankhya philosophy to defeat the idea of demigod worship.

L. SB 10.24.24

My dear father, our home is not in the cities or towns or villages. Being forest dwellers, we always live in the forest and on the hills.

ॐ SS — we are dependent on the forests and hills.

ॐ JG, VCT — the Lord is indicating Govardhana.

M. SB 10.24.35

Kṛṣṇa then assumed an unprecedented, huge form to instill faith in the cowherd men. Declaring "I am Govardhana Mountain!" He ate the abundant offerings.

ॐ VCT — Kṛṣṇa assumed a personal form on top of Govardhana Hill, just like another hill, so that the cowherd men had faith "He is the hill."

N. SB 10.24.37

"This Govardhana Hill, assuming any form he wishes, will kill any residents of the forest who neglect him. Therefore let us pay our obeisances to him for the safety of ourselves and our cows."

ॐ SS — 6 arguments:

- a. karma alone is sufficient
- b. that conditioned nature is the supreme controller
- c. or that the modes of nature are the supreme controller
- d. the Supreme Lord is a dependent aspect of karma
- e. or that the Lord is under the control of karma
- f. or that one's occupational duty is one's worshipable deity

O. SB 10.25.5

These cowherd men have acted inimically toward me by taking shelter of this ordinary human being, Kṛṣṇa, who thinks Himself very wise but who is simply a foolish, arrogant, overtalkative child.

ॐ SS — *vācālam* = source of the revealed scriptures; *bālīsam* = free from pretension, like a child; *stabdham* = does not bow down, because no-one is higher than Him; *ajñam* = He is omniscient, so there is nothing else for Him to know; *paṇḍita-māninam* = He is highly honoured by the knowers of the Absolute Truth; *kṛṣṇam* = the Supreme Absolute Truth, with form full of eternity and ecstasy; *martyam* = out of affection for His devotees He appears like a human

ॐ VCT — *vācālam* = speaks contrarily (karma-mimāṃsā, sakhya) although He doesn't accept them; *bālīsam* = foolish since He resorts to such false arguments; *stabdham* = not humble, since He showed audacity before even His father; *ajñam* = doesn't know anything, because always tending the cows; *paṇḍita-māninam* = presumes Himself to be a scholar

P. SB 10.25.6

[To the clouds of destruction King Indra said:] The prosperity of these people has made them mad with pride, and their arrogance is backed up by Kṛṣṇa. Now go and remove their pride and bring their animals to destruction.

ॐ VCT — *avalīpta mana* = intoxicated because their minds influenced by Kṛṣṇa

Q. SB 10.25.16

By My mystic power I will completely counteract this disturbance caused by Indra. Demigods like Indra are proud of their opulence, and out of foolishness they falsely consider themselves the Lord of the universe. I will now destroy such ignorance.

ॐ SS — by using plural Kṛṣṇa is also thinking of other demigods who think themselves big controllers, like Varuṇa and others.

R. SB 10.25.18

I must therefore protect the cowherd community by My transcendental potency, for I am their shelter, I am their master, and indeed they are My own family. After all, I have taken a vow to protect My devotees.

ॐ SS — this is a vow that Kṛṣṇa has taken - to always protect His fully surrendered devotees.

ॐ VCT — this is a "well-known" vow of Kṛṣṇa's

S. SB 10.25.19

Having said this, Lord Kṛṣṇa, who is Viṣṇu Himself, picked up Govardhana Hill with one hand and held it aloft just as easily as a child holds up a mushroom.

18 - Govardhana Līlā

ॐ VCT — *Hari-varṇśa* states that it was His left hand.

ॐ VCT — A partial expansion of His yogamāyā potency known as Samhārikī kept the rain from falling on Kṛṣṇa wherever He went, so not even His turban got wet.

T. SB 10.25.20

The Lord then addressed the cowherd community: O Mother, O Father, O residents of Vraja, if you wish you may now come under this hill with your cows.

ॐ VCT — how could all the inhabitants of Vraja fit under the hill, which was only 3 kroṣas in size? Simply by being touched by the hand of the Lord Govardhana Hill was in such ecstasy that he got inconceivable power. He even felt the striking of the thunderbolts etc to be like showers of flowers

ॐ In *Hari-varṇśa* Kṛṣṇa says that even the whole three worlds can be given shelter under this mountain, so what to speak of this little Vraja.

ॐ All the deer hogs etc on Govardhana then climbed to the top of the hill, and still they didn't experience any distress.

U. SB 10.25.23

Lord Kṛṣṇa, forgetting hunger and thirst and putting aside all considerations of personal pleasure, stood there holding up the hill for seven days as the people of Vraja gazed upon Him.

ॐ VCT — because they were seeing the beauty of Kṛṣṇa all their hunger went away, through their drinking Kṛṣṇa's beauty and sweetness. And Kṛṣṇa's hunger went away through drinking their love and beauty. The Lord's potency dried up the water as soon as it touched the ground.

V. SB 10.25.24

When Indra observed this exhibition of Lord Kṛṣṇa's mystic power, he became most astonished. Pulled down from his platform of false pride, and his intentions thwarted, he ordered his clouds to desist.

ॐ VCT — he was afraid because he didn't know what punishment Kṛṣṇa was going to give him.

W. SB 10.25.29

All the residents of Vṛndāvana were overwhelmed with ecstatic love, and they came forward and greeted Śrī Kṛṣṇa according to their individual relationships with Him—some embracing Him, others bowing down to Him, and so forth. The cowherd women presented water mixed with yogurt and unbroken barleycorns as a token of honor, and they showered auspicious benedictions upon Him.

ॐ VCT — superiors did things like smelling His head, kissing Him, rubbing His right arm, stretching out His fingers, praising Him, inquiring whether He was tired or pained. Equals laughed and joked with Him. Inferiors fell at His feet, massaged His feet etc. Those in parental type rasas gave benedictions like: "may you subdue the wicked, protect the civilized, give pleasure to Your parents and be enriched with all wealth and opulence."

X. SB 10.25.30

Mother Yaśodā, mother Rohiṇī, Nanda Mahārāja and Balarāma, the greatest of the strong, all embraced Kṛṣṇa. Overwhelmed with affection, they offered Him their blessings

ॐ VCT — Balarāma is included in this group because He is older. Question may arise why did Balarāma not expand as Śeṣa-nāga and lift the hill. But point is that Kṛṣṇa had personally vowed to do this, and it would have been unfitting for an expansion to carry out the stated intention of Kṛṣṇa Himself.

19 – Rescuing Nanda Mahārāja from the Abode of Varuṇa

I. The pastime

Varuṇa's servant arrest NM

Description is found
Srimad Bhagavatam
(Krishna Book)

- ॐ The Govardhana-pūjā ceremony took place on the new-moon day.
- ॐ After this, there were torrents of rain and hailstorms imposed by King Indra for seven days.
- ॐ Nine days of the waxing moon having passed, on the tenth day King Indra worshiped Lord Kṛṣṇa, and thus the matter was satisfactorily settled.
- ॐ After this, on the eleventh day of the full moon, Ekādaśī, Mahārāja Nanda observed fasting for the whole day,
- ॐ and just early in the morning of the next day, Dvādaśī, he went to take a bath in the river Yamunā.
- ॐ He entered deep into the water of the river, but he was arrested immediately by one of the servants of Varuṇadeva.
- ॐ This servant brought Nanda Mahārāja before the demigod Varuṇa and accused him of taking a bath in the river at the wrong time.
- ॐ *According to astronomical calculations, the time in which he took a bath was considered demoniac. The fact was that Nanda Mahārāja wanted to take a bath in the river Yamunā early in the morning before the sunrise, but somehow or other he was a little too early, and he bathed at an inauspicious time. Consequently he was arrested.*
- ॐ
- ॐ When Nanda Mahārāja was taken away by one of Varuṇa's servants, Nanda's companions began to call loudly for Kṛṣṇa and Balarāma.
- ॐ Immediately Kṛṣṇa and Balarāma could understand that Nanda Mahārāja had been taken by a servant of Varuṇa.
- ॐ Thus They went to the abode of Varuṇa, for They were pledged to give protection to the inhabitants of Vṛndāvana, who were all unalloyed devotees of the Lord.
- ॐ Devotees, having no shelter other than the Supreme Personality of Godhead, naturally cry to Him for help, exactly like children who do not know anything but the protection of their parents.
- ॐ The demigod Varuṇa received Lord Kṛṣṇa and Balarāma with great respect and said, "My dear Lord, actually at this very moment, because of Your presence, my life as the demigod Varuṇa has become successful.
- ॐ Although I am the proprietor of all the treasures in the water, I know that such possessions do not make for a successful life.
- ॐ But at this moment, as I look at You, my life is made completely successful because by seeing You I no longer have to accept a material body.

19 – Rescuing Nanda Mahārāja from the Abode of Varuṇa

- ॐ Therefore, O Lord, Supreme Personality of Godhead, Supreme Brahman and Supersoul of everything, let me offer my respectful obeisances unto You.
- ॐ You are the supreme transcendental personality; there is no possibility of imposing the influence of material nature upon You. I am very sorry that my foolish man, by not knowing what to do or what not to do, has mistakenly arrested Your father, Nanda Mahārāja.
- ॐ So I beg Your pardon for the offense of my servant. I think that it was Your plan to show me Your mercy by Your personal presence here.
- ॐ My dear Lord Kṛṣṇa, Govinda, be merciful upon me—here is Your father. You can take him back immediately.”

Kṛṣṇa rescues NM and reveals the universal form

- ॐ In this way Lord Kṛṣṇa, the Supreme Personality of Godhead, rescued His father and presented him before his friends, bringing them great jubilation.
- ॐ Nanda Mahārāja was surprised that although the demigod was so opulent, he offered such respect to Kṛṣṇa.
- ॐ That was very astonishing to Nanda, and he began to describe the incident to his friends and relatives with great wonder.
- ॐ The friends of Nanda Mahārāja, all the cowherd men, became eager to know if Kṛṣṇa was actually the Supreme Personality and if He was going to give them all salvation.
- ॐ When they were all thus consulting among themselves, Kṛṣṇa understood their minds, and in order to assure them of their destiny in the spiritual kingdom, He showed them the spiritual sky. *Generally, ordinary persons are engaged simply in working hard in the material world, and they have no information that there is another kingdom or another sky, which is known as the spiritual sky, where life is eternal, blissful and full of knowledge. As it is stated in the Bhagavad-gītā, a person returning to that spiritual sky never returns to this material world of death and suffering.*
- ॐ Hearing their inquiries, Kṛṣṇa immediately thought that His devotees in Vṛndāvana should be informed of the spiritual sky and the Vaikuṇṭha planets therein.
- ॐ Thus Kṛṣṇa showed them the eternal, ever-existing spiritual sky, which is unlimited and full of knowledge.
- ॐ Thus Kṛṣṇa led all the cowherd men, headed by Nanda Mahārāja, to the lake where Akrūra would later be shown the Vaikuṇṭha planetary system.
- ॐ They took their bath immediately and saw the real nature of the Vaikuṇṭhalokas. After seeing the spiritual sky and the Vaikuṇṭhalokas, all the men, headed by Nanda Mahārāja, felt wonderfully blissful, and upon coming out of the lake, they saw Kṛṣṇa, who was being worshiped with excellent prayers.

19 – Rescuing Nanda Mahārāja from the Abode of Varuṇa

II. The anartha

A. Kṛṣṇa Saṁhita

The transcendental happiness of the living entities in Vraja is known as *nanda*. In order to enhance that happiness, some deluded people drink wine, and as a result they create the great anartha of forgetting themselves. Kidnapping Nanda to the abode of Varuṇa is the fifteenth obstacle for the Vaiṣṇavas. People who are absorbed in the mood of Vraja never drink wine.

B. Caitanya Śikṣāmṛta

(16) The Varuṇa-lilā, the pastime of Kṛṣṇa releasing Nanda Mahārāja from the clutches of Varuṇa, symbolizes the misuse of intoxicants. Some people mistakenly think that imbibing liquor and other intoxicants will increase one's spiritual bliss and improve one's *bhajana*. Such misunderstandings must be abandoned.

C. Professor Sanyal

The fifteenth obstacle arises from addiction to intoxicants. In Braja the bliss, that is experienced by the individual soul on his being freed from the troubles of mind and body, is termed Nanda. There are found persons who betake to the use of intoxicants supposing such habit to be promotive of the above form of bliss. This quickly causes the serious drawback of self-forgetfulness. This predicament is represented by Nanda's sojourn to the abode of Varuṇa. This grave offense must be avoided by all means. Those persons who have attained the mode of loving devotion of Braja must, on no account, use any form of intoxicant.

III. Commentaries of Previous Acaryas on specific verses

A. SB 10.28.1

Śrī Bādarāyaṇi said: Having worshiped Lord Janārdana and fasted on the Ekādaśī day, Nanda Mahārāja entered the water of the Kālindī on the Dvādaśī to take his bath.

ॐ JG — there only remained a few moments to break fast. The word *tu* (but) indicates that only Nanda Maharṇj entered the water, as he had great knowledge of all the scriptural rules, more than the others.

ॐ VCT — there were only a few moments remaining of the Dvādasi, and there is a scriptural injunction that even if the last minutes of Dvādasi fall around midnight, one must still immediately fulfill all the obligations given by scripture, even those which would normally be performed up to noon.

19 – Rescuing Nanda Mahārāja from the Abode of Varuṇa

B. SB 10.28.2

Because Nanda Mahārāja entered the water in the dark of night, disregarding that the time was inauspicious, a demoniac servant of Varuṇa seized him and brought him to his master.

ॐ SS — the servant of Varuna who captured him was ignorant of the rules of scripture.

He was ignorant of the rules of devotional service.

ॐ VCT — the servant was a demon. Actually Nanda Maharāja had entered the water on the strength of scriptural injunction, which the servant did not know about.

C. SB 10.28.7

Your father, who is sitting here, was brought to me by a foolish, ignorant servant of mine who did not understand his proper duty. Therefore, please forgive us.

ॐ VCT — Ajānata means the servant who was not in knowledge of the bhakti-śāstras and therefore did not know that when the Dvadaśī is short one can enter the water even before dawn. As he says "Your father who has been brought here" Varuna points with folded hands to Nanda who has been seated within a jeweled welcoming pavillion and has been offered worship by Varuna himself.

ॐ He feels that the offense of his servant is the offense of himself.

IV. Notes and how it all fits together

ॐ Nanda means happiness

ॐ Varuṇa is the father of Varuṇī, the intoxicating beverage that Lord Balarāma drank. Therefore Varuṇa is the source of intoxication

ॐ This was contrary to Kṛṣṇa's will, Nanda Mahārāja was forcibly stolen away

ॐ But he was saved by the mercy of the devotees

ॐ Kṛṣṇa came in response to their cries

ॐ So similarly when we become distracted the devotees save us

20 – Sudarśana, the Vidyādhara, is liberated

I. The pastime

Sudarśana, the Vidyādhara, is liberated

Description is found
Srimad Bhagavatam
(Krishna Book)

- ॐ Once upon a time, the cowherd men of Vṛndāvana, headed by Nanda Mahārāja, desired to go to Ambikāvana to observe the Śiva-rātri ceremony.
- ॐ The rāsa-līlā was performed during the autumn, and after that the next big ceremony is Holi, or the Dolāyātrā ceremony.
- ॐ Between the Dolāyātrā ceremony and the rāsa-līlā ceremony there is an important ceremony called Śiva-rātri, which is especially observed by the Śaivites, or devotees of Lord Śiva.
- ॐ Sometimes the Vaiṣṇavas also observe this ceremony because they accept Lord Śiva as the foremost Vaiṣṇava.
- ॐ But the function of Śiva-rātri is not observed very regularly by the bhaktas, or devotees of Kṛṣṇa.
- ॐ Under the circumstances, Śrīmad-Bhāgavatam states that Nanda Mahārāja and the other cowherd men “once upon a time desired.”
- ॐ This means that they were not regularly observing the Śiva-rātri function but that once upon a time they wanted to go to Ambikāvana out of curiosity.
- ॐ Ambikāvana is somewhere in Gujarat Province, and it is said to be situated on the river Sarasvatī.
- ॐ Yet we do not find any Sarasvatī River in Gujarat Province, although there is a river named Savarmatī.
- ॐ They very devotedly began to worship the deity of Lord Śiva and Ambikā.
- ॐ After taking a bath, they worshiped the deities and then distributed charity in the holy places.
- ॐ
- ॐ The cowherd men, headed by Nanda Mahārāja, spent that night on the bank of the Sarasvatī.
- ॐ They fasted all day and drank a little water at night. But while they were taking rest, a great serpent from the nearby forest appeared before them and hungrily began to swallow up Nanda Mahārāja.
- ॐ Nanda cried out helplessly, “My dear son, Kṛṣṇa, please come and save me from this danger! This serpent is swallowing me!”
- ॐ When Nanda Mahārāja cried for help, all the cowherd men got up and saw what was happening.
- ॐ They immediately took up burning logs and began to beat the snake to kill it.
- ॐ But in spite of being beaten with burning logs, the serpent was not about to give up swallowing Nanda Mahārāja.

20 – Sudarśana, the Vidyādhara, is liberated

- ॐ At that time Kṛṣṇa appeared on the scene and touched the serpent with His lotus feet.
- ॐ Immediately upon being touched by the lotus feet of Kṛṣṇa, the serpent shed its reptilian body and appeared as a very beautiful demigod named Vidyādhara.
- ॐ His bodily features were so beautiful that he appeared to be worshipable.
- ॐ There was a luster and effulgence emanating from his body, and he was garlanded with a gold necklace.
- ॐ He offered obeisances to Lord Kṛṣṇa and stood before Him with great humility.
- ॐ
- ॐ Kṛṣṇa then asked the demigod, “You appear to be a very nice demigod and to be favored by the goddess of fortune.
- ॐ How is it that you performed such abominable activities that you got the body of a serpent?”
- ॐ
- ॐ The demigod then began to narrate the story of his previous life.
- ॐ “My dear Lord,” he said, “in my previous life I was named Vidyādhara and was known all over the world for my beauty.
- ॐ Because I was a celebrated personality, I used to travel all over in my airplane.
- ॐ While traveling, I saw a great sage named Aṅgirā.
- ॐ He was very ugly, and because I was very proud of my beauty, I laughed at him.
- ॐ Due to this sinful act, I was condemned by the great sage to assume the form of a serpent.”
- ॐ “Because I was very proud of the exquisite beauty of my body,” he said, “I derided the ugly features of the great sage Aṅgirā.
- ॐ He cursed me for my sin, and I became a snake.
- ॐ Now I consider that this curse by the sage was not at all a curse; it was a great benediction for me.
- ॐ Had he not cursed me, I would not have assumed the body of a serpent and would not have been kicked by Your lotus feet and thus freed from all material contamination.”
- ॐ “My dear Lord,” Vidyādhara continued, “now, since I think I have become freed from all kinds of sinful activities, I am asking Your permission to return to my abode, the heavenly planets.”
- ॐ Vidyādhara, awaiting Kṛṣṇa’s permission to return to the heavenly planets, said, “Now, because I have been touched by Your lotus feet, I am relieved of all kinds of material pangs.
- ॐ You are the most powerful of all mystics.
- ॐ You are the original Supreme Personality of Godhead.
- ॐ You are the master of all devotees.

20 – Sudarśana, the Vidyādhara, is liberated

- ॐ You are the proprietor of all planetary systems, and therefore I am asking Your permission.
- ॐ You may accept me as fully surrendered unto You.
- ॐ I know very well that persons who are constantly engaged in chanting Your holy name attain release from all sinful reactions, and certainly persons who are fortunate enough to be personally touched by Your lotus feet are freed.
- ॐ Therefore I am sure that I am now relieved of the curse of the brāhmaṇa simply by seeing You and being touched by Your lotus feet.”
- ॐ In this way, Vidyādhara got permission from Lord Kṛṣṇa to return to his home in the higher planetary system.
- ॐ After receiving this permission, he circumambulated the Lord and offered his respectful obeisances unto Him, and then he returned to his heavenly planet.
- ॐ Thus Nanda Mahārāja was relieved of the imminent danger of being devoured by the snake.
- ॐ
- ॐ The cowherd men, who had come to execute the ritualistic function of worshiping Lord Śiva and Ambikā, finished their business and prepared to return to Vṛndāvana.
- ॐ While returning, they recalled the wonderful activities of Kṛṣṇa.
- ॐ By relating the incident of Vidyādhara’s deliverance, they became more attached to Kṛṣṇa.
- ॐ They had come to worship Lord Śiva and Ambikā, but the result was that they became more and more attached to Kṛṣṇa.

II. The Anartha

A. Kṛṣṇa Saṁhita

- ॐ As the Vaiṣṇava’s happiness continually increases in the process of worship, they sometime lose consciousness. At that time the feeling of merging overcomes them. This feeling of merging with the Lord is the snake that swallowed Nanda Māhārāja. A practitioner who remains free from this snake will become a qualified Vaiṣṇava.

B. Caitanya Śikṣāmṛta

- ॐ (16) ... The snake that attempted to swallow Nanda Mahārāja represents impersonalistic *māyāvāda* philosophy and other such philosophies that try to swallow up the real nature of *bhakti*. Thus, the association of adherent to *māyāvāda* philosophy must be avoided.

20 – Sudarśana, the Vidyādhara, is liberated

C. Professor Sanyal

- ॐ The next obstacle is offered by the growing sense of blissfulness that tends to increase by the cultivation of the habit of worship till it assumes the form of self suppression approximating the state of merging with the Object of worship. This mood for merging with the Divinity is a species of serpent that swallows up Nanda. The novice should endeavour to be a bona fide servant of Godhead by carefully avoiding this fatal temptation.

III. Notes

- ॐ We must be equiposed in our service and not be attached
ॐ We must be attached to pleasing Guru and Gauranga and not the bliss of devotional service
ॐ We must also understand that service isn't always blissful; we must sometime suffer anxiety for the Lord's pleasure

IV. How it all fits together

- ॐ Nanda means happiness
ॐ Snakes are envious
ॐ When we become envious of others when they are enjoying (and we are not), we lose the bliss of devotional service

21 – Śaṅkhacūḍa

1. The pastime

Śaṅkhacūḍa

- ॐ After this incident, on a very pleasant night Kṛṣṇa and His elder brother, Balarāma, who are inconceivably powerful, went into the forest of Vṛndāvana.
- ॐ They were accompanied by the damsels of Vrajabhūmi, and They began to enjoy their company.
- ॐ The young damsels of Vraja were very nicely dressed and anointed with pulp of sandalwood and decorated with flowers.
- ॐ The moon was shining in the sky, surrounded by glittering stars.
- ॐ The breeze was blowing, bearing the aroma of mallikā flowers, and the bumblebees were mad after the aroma.
- ॐ Taking advantage of the pleasing atmosphere, Kṛṣṇa and Balarāma began to sing very melodiously.
- ॐ The damsels became so absorbed in Their rhythmical song that they almost forgot themselves; their hair loosened, their clothes slackened, and their garlands began to fall to the ground.
- ॐ At that time, while Kṛṣṇa, Balarāma and the damsels were so much absorbed, almost in madness, a demoniac associate of Kuvera (the treasurer of the heavenly planets) appeared on the scene.
- ॐ The demon's name was Śaṅkhacūḍa because on his head there was a valuable jewel resembling a conchshell.
- ॐ Just as the two sons of Kuvera had been puffed up over their wealth and opulence and did not care for Nārada Muni's presence, this Śaṅkhacūḍa was also puffed up over material opulence.
- ॐ He thought that Kṛṣṇa and Balarāma were two ordinary cowherd boys enjoying the company of many beautiful girls.
- ॐ Śaṅkhacūḍa also thought that since he belonged to the rich community of Kuvera, he, not Kṛṣṇa and Balarāma, should enjoy the company of so many beautiful girls.
- ॐ He therefore decided to take charge of them.
- ॐ He appeared before Kṛṣṇa, Balarāma and the damsels of Vraja and began to lead the girls away to the north.
- ॐ He commanded them as if he were their proprietor and husband, despite the presence of Kṛṣṇa and Balarāma.
- ॐ Being forcibly taken away by Śaṅkhacūḍa, the damsels of Vraja called out the names of Kṛṣṇa and Balarāma for protection.
- ॐ The two brothers immediately began to follow them, taking up big logs of śāla wood in Their hands.
- ॐ “Don't be afraid, don't be afraid,” They called to the gopīs.
- ॐ “We are coming at once to chastise this demon.”

21 – Śaṅkhacūḍa

- ॐ Very quickly They reached Śaṅkhacūḍa.
ॐ Thinking the brothers too powerful, Śaṅkhacūḍa left the company of the gopīs and ran in fear for his life.
ॐ But Kṛṣṇa would not let him go.
ॐ He entrusted the gopīs to the care of Balarāma and followed Śaṅkhacūḍa wherever he fled.
ॐ Kṛṣṇa wanted to take the valuable jewel resembling a conchshell from the head of the demon.
ॐ After following him a very short distance, Kṛṣṇa caught him, struck his head with His fist and killed him.
ॐ He then took the valuable jewel and returned.
ॐ In the presence of all the damsels of Vraja, He presented the valuable jewel to His elder brother, Balarāma.

Sankacuda

- ॐ Sankacuda was a floolwer of Kuvera
ॐ In club fighting he had no equal on earth
ॐ Narada tells him of Kamsa's strength
ॐ Taking club weighing 100k bhāras Sank leaves for Mathurā
ॐ Meets Kamsa
ॐ Bows
ॐ O conqueror of the 3 worlds, please engage in club duel with me.
ॐ I you win I will be your servant
ॐ If I win v/v
ॐ
ॐ Kam: so be it
ॐ
ॐ Terrible duel
ॐ Caṭcaṭā sounds were like thunder of black clouds
ॐ Two fighters were glorious
ॐ Like two wrestlers fighting
ॐ Two dancers dancing
ॐ Two regal elephants
ॐ Two long limbed lions
ॐ Sparks flew from clubs
ॐ Clubs broken to pieces
ॐ Kam punch Sank

Description is
found in Garga
Samhita (Canto 2,
chapter 23) -
Which places this
as occurring during

21 – Śankhacuda

ॐ Sank punch Kam
ॐ Fought hand to hand for 27 days
ॐ Neither weakened
ॐ Both were amazed
ॐ Kam grabs Sank & throws 800 mile into sky
ॐ When Sank fell was somewhat disturbed
ॐ Sank grab Kam and throws 80k mile into sky
ॐ When Kam fell was somewhat disturbed
ॐ Kam grab Sank and throw to ground
ॐ Sank grab Kam and throw to ground
ॐ Earth trembled
ॐ Garga Muni arrives
ॐ Sank & Kam offer obeisances
ॐ
ॐ GM to Kam: O King of kings, don't continue this fight
ॐ It has no meaning
ॐ Sank is your equal
ॐ Blows of your fists made Airavata faint
ॐ His knees now touch the ground
ॐ Other demons have died from your punches
ॐ But Sank has not even fallen
ॐ Plz hear the reason
ॐ As the SPG is destined to kill you, so he will kill Sank
ॐ He, like you, is very strong due to Siva's blessings
ॐ You should make friends with him
ॐ
ॐ GM to Sank: And O king of the Yakṣas, you should make friends with w/ Kam
ॐ
ॐ Sank and Kam become friends
ॐ Sank invite Kam to his home
ॐ On the road that night they heard the beautiful singing of the rasa dance
ॐ Following the sounds of the karatalas they came to the rasa dance circle
ॐ Saw R & K
ॐ K had left arm around R
ॐ Left foot was playfully tilted
ॐ Held a flute

21 – Śankhacuda

- ॐ Had handsome, gentle smile
- ॐ Eyebrows that bewildered many Cupids
- ॐ Was master of Vraja & Vraja's girls
- ॐ Served with 10 mil camaras & parasols
- ॐ Sank thought K was fragile, therefore decided to kidnap one of the gopis
- ॐ
- ॐ Sank was black
- ॐ Tall as palm trees
- ॐ Had tiger's face w/ lolling tongue
- ॐ
- ॐ When Sank came he caused a great commotion
- ॐ When gopis saw cried: Alas! Alas!
- ॐ Fearless & tortured by lust Sank takes Śatacandrānanā gopī
- ॐ Runs to the North
- ॐ SC: "K! K!"
- ॐ K chases
- ॐ Sank becomes fearful
- ॐ Leaves SC behind
- ॐ K chases carrying Śala tree
- ॐ Sank uproots Śala tree eager to fight
- ॐ K throws tree at Sank
- ॐ Sank falls to ground as if struck by hurricane
- ॐ Sank gets up
- ॐ Punches K
- ॐ Roars
- ॐ K grabs Sank
- ॐ Whirls around
- ॐ Throws to ground
- ॐ Fighting caused earth to shake
- ॐ K punches Sank & severs his head
- ॐ K takes jewel from crown.
- ॐ Effulgence leaves Sank's body merges with Śrīdhama
- ॐ K returns to rāsa circle
- ॐ Gives jewel to Śatacandrānanā
- ॐ Continues rāsa dance

21 – Śaṅkhacūḍa

Saṅkacuda's history

- ॐ Bahulaśva inquires why sparks from Agha & others entered K's body, but Śaṅkhacūḍa entered Śrīdhāma
- ॐ
- ॐ In Goloka
- ॐ R, Śrī, Virajā, & Bhū were 4 wives of K
- ॐ Of them R most dear to SPG
- ॐ One day in secluded forest K enjoy pastimes with Virajā
- ॐ From friends mouth R hear that K had enjoyed with V
- ॐ R became filled with jealous anger
- ॐ Ascend chariot made of jewels, gold and pearls
- ॐ Decorated with 10 million flags and grand domes
- ॐ Clutching a stick
- ॐ Accompanied by billion gopi friends
- ॐ R rushed to see K
- ॐ Seeing Śrīdhāmā guarding entrance by K's order R rebukes with many words
- ॐ R eager to enter
- ॐ R and friends hit Śrīdhāmā with sticks
- ॐ Hearing the commotion K disappeared
- ॐ Out of fear of R, Virajā transformed self into river that flowed 80 million miles around Goloka
- ॐ Encircled Goloka as ocean encircles a continent
- ॐ Glorious as if decorated with flowers and jewels decorate with a crown
- ॐ Looking at the forest and river (Virajā) & thinking K had gone R returns to her own forest grove
- ॐ Virajā transforms from river to girl dressed in glittering garments
- ॐ K enjoyed rasa dance w/ V in forest by Virajā river
- ॐ By K's power 7 sons were born to V
- ॐ w/ childhood games decorated that forest
- ॐ one day the boys quarreled
- ॐ Hit by elders, the youngest fled to his mata's lap
- ॐ As V hugged and consoled son K disappeared
- ॐ Grieving over losing K, V cursed her son:
- ॐ Fool that separates me from K, become water!
- ॐ The people will never drink your water.
- ॐ To her older sons:

Description is
found in Garga
Samhita (Canto 2,

21 – Śankhacuda

ॐ Quarrelsome children, go to earth
ॐ You will become bodies of water, each in his own place
ॐ You will not meet
ॐ Only at the time of cosmic devastation will you meet
ॐ
ॐ Thus they went to earth
ॐ Lived in ruts left by the wheels of Priyavrata's chariot
ॐ Became the oceans of salt water, sugar cane juice, liquor, ghee, milk and fresh water
ॐ Dead and impassable
ॐ 1st 800k across each next one 2x size previous
ॐ After sons departed V was filled love for them
ॐ But was unhappy at separation
ॐ K approached V & gives benediction
ॐ You will never be separated from me
ॐ Still with your own power you will always protect your sons
ॐ K was aware the R was suffering in separation
ॐ Goes with Śrīdāmā to her forest
ॐ R sees K & becomes filled with jealous anger
ॐ
ॐ R: O K, go where your love is
ॐ V has become a river
ॐ You become a river also
ॐ Why do you want to say with me in this forest
ॐ K goes to V's forest
ॐ Then K's friend Śrīdāmā angrily speaks to R:
ॐ Śrī Kṛṣṇa is the original Supreme Personality of Godhead.
ॐ He is the master of countless universes.
ॐ He is the master of Goloka.
ॐ He has many millions of transcendental potencies.
ॐ He can do whatever He likes.
ॐ He is greater than the greatest.
ॐ O Rādhā, please don't, don't criticize Him.
ॐ
ॐ R: O fool, you praise your father and criticize Me, your mother.
ॐ Fool, leave Goloka and become a demon!
ॐ

21 – Śankhacuda

- ॐ Śrīdāmā: O beautiful one, even though Lord Kṛṣṇa was kind to You, still You were angry and jealous.
- ॐ Therefore You will go to the earth and for a hundred years be separated from Śrī Kṛṣṇa, the original Supreme Personality of Godhead.
- ॐ Of this there is no doubt.
- ॐ
- ॐ R & Ś were anxious after curses
- ॐ K understands
- ॐ Appears
- ॐ
- ॐ K: O Rādhā, I have the power to negate My own words and throw them far away,
- ॐ but I do not have the power to negate and throw away the words of My devotees.
- ॐ O beautiful one, don't lament.
- ॐ O Rādhā, please hear the blessing I give to You:
- ॐ After many months, when the period of Our separation is over, You will see Me again.
- ॐ At the time of the Varāha-kalpa, I will go with You to the earth to relieve the earth's burden and allow the devotees to see Me.
- ॐ O Śrīdāmā, hear My words.
- ॐ By a partial expansion of yourself you will become a demon.
- ॐ During the Vaivasvata-manvantara you will fight with Me.
- ॐ You will then die by My hand.
- ॐ Of this there is no doubt.
- ॐ By My blessings You will again attain the form you had before.
- ॐ
- ॐ Thus Śrīdāmā took birth among the Yakṣas in the home of Sudhana

II. Notes from previous acaryas

- ॐ This pastime took place on Gaura-purima (Holi).
- ॐ Both Kṛṣṇa and Balarāma were rasa dancing with the gopis, each with Their own group.
SS — They were singing a special melody so nicely that They were covering the entire range of musical notes.
- ॐ Then Sankhacuda, a demon associate of Kuvera came and drove the gopis away to the north, while the Lords looked on.
VCT — he shook a big stick at them. He did not touch them
SRG — (gives a different account. Rādhā and Kṛṣṇa meet while Rādhā is doing

21 – Śāṅkhacūda

worship of the sungod. After the worship Kṛṣṇa enthrones Rādhā on a jewelled throne, and then Sankha comes) Aristasura had advised Kamsa to marry Śrīmatī Rādhārāṇī, so Kamsa sent Sankhasura to kidnap Her. When S. was first seen, Kundalata thought he was the sungod, but Purnamasi explained that he was a yaksa who was the leader of the guards of Kuvera's treasury. He saw the gem in the treasury, liked it, so stole it. He had fearsome, curling fangs.

- ॐ Kṛṣṇa then gave the gem to Balarāma
VCT — to avoid a situation in which the gopis might become envious, thinking, "will He give it to me," Kṛṣṇa gave it to Balarāma, and Balarāma gave it to Rādhā.

III. *The anartha*

A. *Kṛṣṇa Samhita*

- ॐ The desire for gaining fame and sense gratification through *bhakti* is called Śāṅkacūda. This is the sixteenth obstacle. Those whose actions are motivated by a desire for fame are also proud; therefore Vaiṣṇavas should always be careful with such persons.

B. *Caitanya Śikṣāmṛta*

- ॐ (17) The Śāṅkhacūda-vināśa-līlā, the killing by Kṛṣṇa of the demon Śāṅkhacūda and snatching away his crest jewel, symbolizes destroying the desire for name and fame and morbid desire for women.

C. *Professor Sanyal*

- ॐ The sixteenth obstacle has the form of a proneness to acquisition of fame and honour, and desire for sensuous enjoyment, under the plea of devotion. This is the demon Śāṅkhacūda. Those persons who covet fame as the goal of their activities, commit thereby the offense of arrogance. It is necessary for Vaiṣṇavas to be very careful about this matter.

IV. *How it all fits together*

- ॐ Was proud of his appearance.
ॐ Considered himself attractive
ॐ Therefore was removed of source of pride
ॐ

I. Past life

According to the Garga Samhita in his past life he had been a brāhmaṇa named Varatantu, who was a disciple of Bṛhaspati. One day he sat facing his guru with his feet extended toward him. Bṛhaspati told him "You sit as a bull sits! Fool, you now become a bull!" He then took birth as a bull in East Bengal, and by the association of demoniac bulls he also became a demon.

II. Some History

In Lalita Madhava Paurṇamasi explains that Kāmsa had had some idea that something was going on in Vṛndāvana with one young boy, so he sent Keśi and Ariṣṭa there to investigate. When they returned Keśi explained the glory of Rādhā and Kṛṣṇa, and then Ariṣṭa suggested that Kāmsa steal Rādhā. Then Kāmsa sent Saṅkacūḍa. When he failed Kāmsa sent Ariṣṭa.

Śrīla Rūpa Goswami says: "When the frightened demons headed by Ariṣṭa, Vatsa and Keśi, saw Your kindness to the cows and other animals, they abandoned all pride and assumed the forms of animals."

III. Brhad Bhāgavatamṛta on Ariṣṭāsūra and Keśi

Once, Kāmsa's two great demon servants Kesi and Ariṣṭa, the first assuming the form of a great horse, and the second assuming the form of a bull, both of them so tall their great bodies touched the sky, both of them like death personified, and both of them terrifying the gopas, wreaking havoc in Gokula, and with their roaring making every living entity fall to the ground, came to Vraja. Surrounded by His dear friends terrified of the two demons, Kṛṣṇa, comforting them and showing them His heroic power, flexed His arm. First the horse came running, and Kṛṣṇa kicked it far away. Then Kṛṣṇa went to the bull, pierced its nose, and brought it before the deity of Lord Siva, so Lord Siva could ride it

IV. The Pastime

Ariṣṭāsura

ॐ Vṛndāvana was always absorbed in the thought of Kṛṣṇa. Everyone remembered His pastimes and was constantly merged in the ocean of transcendental bliss.

ॐ But the material world is so contaminated that even in Vṛndāvana the asuras, or demons, tried to disturb the peaceful situation.

ॐ Once a demon named Ariṣṭāsura entered the village in the form of a great bull with a gigantic body and huge horns, digging up the earth with his hooves.

Description is found
Srimad Bhagavatam
(Krishna Book)

22 – Ariṣṭāsura

- ॐ When the demon entered Vṛndāvana, the whole land appeared to tremble, as if there were an earthquake.
- ॐ He roared fiercely, and after digging up the earth on the riverside, he entered the village proper.
- ॐ The fearful roaring of the bull was so piercing that some of the pregnant cows and women had miscarriages.
- ॐ Its body was so big, stout and strong that a cloud hovered over its body just as clouds hover over mountains.
- ॐ Ariṣṭāsura entered Vṛndāvana with such a fearful appearance that just on seeing this great demon all the men and women were afflicted with great fear, and the cows and other animals fled the village.
- ॐ The situation became very terrible, and all the inhabitants of Vṛndāvana began to cry, “Kṛṣṇa! Kṛṣṇa, please save us!”
- ॐ Kṛṣṇa saw that the cows were running away, and He immediately replied, “Don’t be afraid. Don’t be afraid.”
- ॐ He then appeared before Ariṣṭāsura and said, “You lowest of living entities!
- ॐ Why are you frightening the inhabitants of Gokula?
- ॐ What will you gain by this action?
- ॐ If you have come to challenge My authority, then I am prepared to fight you.”
- ॐ In this way, Kṛṣṇa challenged the demon, and the demon became very angry by the words of Kṛṣṇa.
- ॐ Kṛṣṇa stood before the bull, resting His hand on the shoulder of a friend.
- ॐ The bull proceeded toward Kṛṣṇa in anger.
- ॐ Digging the earth with his hooves, Ariṣṭāsura lifted his tail, and it appeared that clouds were hovering about the tail.
- ॐ His eyes were reddish and moving in anger.
- ॐ Pointing his horns at Kṛṣṇa, he charged Him just like the thunderbolt of Indra.
- ॐ But Kṛṣṇa immediately caught his horns and tossed him away, just as a gigantic elephant repels a small inimical elephant.
- ॐ Although the demon was perspiring and appeared very tired, he took courage and got up.
- ॐ Again he charged Kṛṣṇa with great force and anger.
- ॐ While rushing toward Kṛṣṇa, he breathed very heavily.
- ॐ Kṛṣṇa again caught his horns and immediately threw him to the ground, breaking his horns.
- ॐ Kṛṣṇa then began to kick his body, just as one squeezes a wet cloth on the ground.

22 – Ariṣṭāsura

- ॐ Being thus kicked by Kṛṣṇa, Ariṣṭāsura rolled over and began to move his legs violently.
- ॐ Bleeding from the mouth and passing stool and urine, his eyes starting from their sockets, he passed to the kingdom of death.
- ॐ The demigods in the celestial planets showered flowers on Kṛṣṇa for His wonderful achievement.
- ॐ Kṛṣṇa was already the life and soul of the inhabitants of Vṛndāvana, and after killing this demon in the shape of a bull, He became the cynosure of all eyes.
- ॐ With Balarāma, He triumphantly entered Vṛndāvana village, and the inhabitants glorified Him and Balarāma with great jubilation.
- ॐ It was after this incident that the great sage Nārada disclosed to Kāmsa the secret of Kṛṣṇa.

V. The anartha

A. Kṛṣṇa Saṁhita

- ॐ Many weak-hearted people give up the path of regulative principles and enter the path of attachment. When they are unable to realize the souls' spiritual attachment they behave like Vṛṣabhāśura [Ariṣṭāsura, the bull] by cultivating perverted material attachment. They will be killed by the prowess of Kṛṣṇa. The example of this obstacle is regularly found among the selfish *dharma-dvājīs*, the show-bottle devotees.

B. Caitanya Śikṣāmṛta

- ॐ (18) The Ariṣṭāsura-vadha-līlā, the killing by Kṛṣṇa of the demon that had assumed the form of a bull, symbolizes destroying the attraction for cheating religion with its external show of pomp and splendor and the concomitant disregard for *suddha-bhakti*.

C. Professor Sanyal

- ॐ The ninth obstacle is offered by the conduct of those weak-minded persons who take to the unconventional method of service for the purpose of gratifying their senses which it is not possible to do under the method of regulated service. This is the conduct of the demon Brishabhāśura. These persons will be killed by the burning quality of Krishna's personality. The example of such offensive conduct is by no means rare among those hypocrites who make a parade of their religiosity.

VI. Dharmadvājīs (from Bhaktyāloka)

One should give up the association of *dharmadvājīs*, the hypocritically devout, with special care. Those who accept the external signs of dharma but do not actually follow dharma are called *dharmadvājīs*. There are two types of *dharmadvājīs*-the

22 – Ariṣṭāsura

hypocrites and the fools, or the cheaters and the cheated. Such hypocrisy in *jñāna-kaṇḍa* and *karma-kaṇḍa* is also condemned. In devotional service this hypocrisy ruins everything. Better associate with sense enjoyers, for in this whole world there is no worse association than the *dharmadvajī*. The deceitful *dharmadvajīs* accept the signs of dharma with a desire to cheat the world, and to fulfill their crooked desires they cheat the foolish by helping them in their rascaldom. Some of them become gurus and others become disciples, and by trickery they accumulate wealth, women, false-prestige, and material assets. If one gives up the association of crooked hypocrites, then he can honestly engage in devotional service. Honest worship is the only way to attain Kṛṣṇa's mercy. As stated in *Śrīmad-Bhāgavatam* (1.3.38):

*sa veda dhātuḥ padavīm parasya
duranta-vīryasya rathāṅga-pāṇeh
yo 'māyayā santatayānuvṛtīyā
bhajeta tat-pāda-saroja-gandham*

"Only those who render unreserved, uninterrupted, favorable service unto the lotus feet of Lord Kṛṣṇa, who carries the wheel of the chariot in His hand, can know the creator of the universe in His full glory, power and transcendence."

Again in *Śrīmad-Bhāgavatam* (2.7.42) Lord Brahmā tells Nārada:

*yeṣāṁ sa eṣa bhagavān dayayed anantah
sarvātmanāśrita-pado yadi nirvyalikam
te dustarām atitaranti ca deva-māyām
naiśāṁ mamāham iti dhīḥ śva-śṛgāla-bhakṣye*

"But anyone who is specifically favored by the Supreme Lord, the Personality of Godhead, due to unalloyed surrender unto the service of the Lord, can overcome the insurmountable ocean of illusion and can understand the Lord. But those who are attached to this body, which is meant to be eaten at the end by dogs and jackals, cannot do so."

Externally exhibiting the symptoms of a Vaiṣṇava while internally remaining a Māyāvādī is actually pseudo-Vaiṣṇavism, or hypocrisy. In *Śrī Caitanya-caritāmṛta* (Antya 13.93, 109-110) there is a description of Rāmadāsa Viśvāsa, who was externally a great Vaiṣṇava, devoted to Lord Rāmacandra:

*aṣṭa-prahara rāma-nāma japena rātri-dine
sarva tyajī' calilā jagannātha-daraśane

rāmadāsa yadi prathama prabhure mililā
mahāprabhu adhika tāṁre kṛpā nā karilā

antare mumukṣu teṇho, vidyā-garvavān
sarva-citta-jñātā prabhu—sarvajña bhagavān*

22 – Ariṣṭāsura

"Rāmadāsa had renounced everything and was going to see Lord Jagannātha. While traveling, he chanted the holy name of Lord Rāma twenty-four hours a day. When Rāmadāsa Viśvāsa met Śrī Caitanya Mahāprabhu, the Lord did not show him any special mercy, although this was their first meeting. Within his heart, Rāmadāsa Viśvāsa was an impersonalist who desired to merge into the existence of the Lord, and he was very proud of his learning. Since Śrī Caitanya Mahāprabhu is the omniscient Supreme Personality of Godhead, He can understand the heart of everyone, and thus He knew all these things."

Śrīla Narottama dāsa Ṭhākura, in his great humility, has stated:

*kāma, krodha chaya jane
lañā phire nānā sthāne
viṣaya bhuñjāya nānā mate.
haiyā māyāra dāsa
kari nānā abhilāṣa
tomāra smaraṇa gela dūre
artha-lābha-ei āṣe
kaṭa-vaiṣṇava-veṣe
bhramiyā bulaye ghare ghare.*

"The six enemies, beginning with lust and anger, are taking me here and there to enjoy various forms of sense gratification. Being a servant of Māyā, I have unlimited desires and have therefore forgotten You. Hoping to gain wealth, I wander from house to house in the dress of a pseudo-Vaiṣṇava."

Unless one gives up the association of this type of *dharmadvajī*, one cannot purely engage in devotional service. Most of the people in the world are of this type. Therefore until one gets the opportunity to associate with a pure devotee, he should pass his life engaged in devotional service in a solitary place.

VII. Different types of Irreligion (from SB 7.15.12-14)

There are five branches of irreligion, appropriately known as irreligion [vidharma], religious principles for which one is unfit [para-dharma], pretentious religion [ābhāsa], analogical religion [upadharma] and cheating religion [chala-dharma]. One who is aware of real religious life must abandon these five as irreligious.

Any religious principles opposed to the principle of surrendering to the lotus feet of the Supreme Personality of Godhead, Kṛṣṇa, are to be considered religious principles of irregularity or cheating, and one who is actually interested in religion must give them up. One should simply follow the instructions of Kṛṣṇa and surrender unto Him. To do this, of course, one needs very good intelligence, which may be awakened after many, many births through good association with devotees and the practice of Kṛṣṇa consciousness. Everything but the principle of religion

recommended by Kṛṣṇa—*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja* [Bg. 18.66]—should be given up as irreligion. [SB 7.15.12]

A. Irreligion [*vidharma*]

Religious principles that obstruct one from following his own religion are called *vidharma*.

To create a new type of dharma has become fashionable in this age. So-called *svāmīs* and *yogīs* support that one may follow any type of religious system, according to one's own choice, because all systems are ultimately the same. In Śrīmad-Bhāgavatam, however, such fashionable ideas are called *vidharma* because they go against one's own religious system. The real religious system is described by the Supreme Personality of Godhead: *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja* [Bg. 18.66]. The real religious system is that of surrender to the lotus feet of the Lord. In the Sixth Canto of Śrīmad-Bhāgavatam, in connection with Ajāmila's deliverance, Yamarāja says, *dharmam tu sākṣād bhagavat-praṇītam*: [SB 6.3.19] real religion is that which is given by the Supreme Personality of Godhead, just as real law is that which is given by the government. No one can manufacture actual law at home, nor can one manufacture actual religion. Elsewhere it is said, *sa vai puruṣārthaṁ paro dharmo yato bhaktir adhokṣaje*: [SB 1.2.6] the real religious system is that which leads one to become a devotee of the Supreme Lord. Therefore, anything opposed to this religious system of progressive Kṛṣṇa consciousness is called *vidharma*, *para-dharma*, *upadharma* or *chala-dharma*. [SB 7.15.13]

ॐ *vidharmāt*—unauthorized duties [SB 3.28.2]

ॐ *vidharmaḥ*—irreligion [SB 7.15.12]

ॐ *vidharmaḥ*—against the principles of religion [SB 7.15.13]

ॐ *Vidharma* refers not just to the materialistic "religion" of the *puruṣārthas*, but to a complete misuse or distortion of religion. [DWT]

ॐ *vidharma* means anti. Anti-occupational duty. [Śrīmad-Bhāgavatam 3.28.1 -- Honolulu, June 1, 1975]

B. Religious principles for which one is unfit [*para-dharma*]

Religious principles introduced by others are called *para-dharma*. [SB 7.15.13]

ॐ Not to be confused with *parā dharma*.

C. Analogical religion [*upadharma*]

A new type of religion created by one who is falsely proud and who opposes the principles of the Vedas is called *upadharma*

ॐ Such *ahimsa* is not a religious principle itself, but it is an important quality for persons who are actually religious. It is a common-sense religion because one is advised to do no harm to any other animal or living being because such

22 – Ariṣṭāsura

harmful actions are equally harmful to he who does the harm. But before learning these principles of nonviolence one has to learn two other principles, namely to be humble and to be prideless. Unless one is humble and prideless, one cannot be harmless and nonviolent. And after being nonviolent one has to learn tolerance and simplicity of living. One must offer respects to the great religious preachers and spiritual leaders and also train the senses for controlled action, learning to be unattached to family and home, and enacting devotional service to the Lord, etc. At the ultimate stage one has to accept the Lord and become His devotee; otherwise there is no religion. In religious principles there must be God in the center; otherwise simple moral instructions are merely subreligious principles, generally known as *upadharmā*, or nearness to religious principles. [SB 2.7.37 purport]

ॐ Ābhāsa: a hint [Ādi 4.229],

ॐ dim reflection of faith [Ādi 5.173],

ॐ reflection [Ādi 7.60],

ॐ even a tinge [Ādi 16.46],

ॐ indication [Madhya 24.106]

ॐ So similarly, so-called meditation, so-called spiritualism, concocted idea, there is some touch of spiritual life, but that is not spiritual life. One should understand. That is not spiritual life. It is called ābhāsa. Ābhāsa means just like day, sunlight, full sunlight. But early in the morning, you cannot see the sun, but there is light. There is no darkness. [Bhagavad-gītā 17.1-3 -- Honolulu, July 4, 1974]

D. Pretentious religion [dharmābhāsa]

A pretentious religious system manufactured by one who willfully neglects the prescribed duties of his order of life is called *ābhāsa* [a dim reflection or false similarity].

It is indicated here that everyone should strictly follow the principles of *varṇa* and *āśrama* as given in the *śāstra*. In the *Viṣṇu Purāṇa* (3.8.9) it is said:

*varṇāśramācaravatā puruṣena parāḥ puman
viṣṇur arādhyate pañtha nanyat tat-toṣa-kāraṇam*

One should focus upon the destination for progress, which is to become Kṛṣṇa conscious. This is the aim and end of all *varṇas* and *āśramas*. However, if Viṣṇu is not worshiped, the followers of the *varṇāśrama* institution manufacture some concocted God. Thus it has now become fashionable for any rascal or fool to be elected God, and there are many missionaries who have concocted their own gods, giving up their relationship with the real God. In *Bhagavad-gītā* it is clearly said that one who worships the demigods has lost his intelligence. Nonetheless we find that even an illiterate person who has lost all intelligence is elected God, and although he

has a temple, it has meat-eating *sannyasis*, and many polluted activities go on there. This type of religious system, which misguides its poor followers, is strictly forbidden. Such pretentious religions should be stopped altogether.

The original system is that a *brāhmaṇa* should actually become a *brāhmaṇa*; he should not only take birth in a *brāhmaṇa* family, but must also be qualified. Also, even if one is not born in a *brāhmaṇa* family but has *brahminical* qualifications, he must be considered a *brāhmaṇa*. By strictly following this system, one can be happy without extra endeavor. *Sva-bhāva-vihito dharmaḥ kasya neṣṭaḥ praśāntaye*. The real aim of life is to mitigate distress, and one can do this very easily by following the principles of *śāstra*. [SB 7.15.14]

E. Cheating religion [chala-dharma]

And interpretation by one's jugglery of words is called chala-dharma.

- ॐ Misinterpretation of Bhagavad-gītā is *chala-dharma*. When Kṛṣṇa directly says something and some rascal interprets it to mean something different, this is *chala-dharma*—a religious system of cheating—or *śabda-bhit*, a jugglery of words. One should be extremely careful to avoid these various types of cheating systems of religion. [SB 7.15.13]
- ॐ *Chala-dharma* means cheating. [Room Conversation with Indian Guests -- July 11, 1973, London]
- ॐ *Dharmaṁ tu sākṣād bhagavat-praṇītam*. (Bhāg. 6.3.19) Dharma is given by the Supreme Personality of Godhead, just as the law is given by the state government. Man-made dharma has no meaning. Śrīmad-Bhāgavatam refers to man-made dharma as *kaitava-dharma*, cheating religion. The Supreme Lord sends an *avatāra* (incarnation) to teach human society the proper way to execute religious principles. Such religious principles are *bhakti-mārga*.
- ॐ Today many scholars defend the science of religion, and they have some conception of the Supreme Personality of Godhead, but religion without practical experience of the Supreme Personality of Godhead is no religion at all. Śrīmad-Bhāgavatam describes this as a form of cheating. Religion means abiding by the orders of Kṛṣṇa, the Supreme Personality of Godhead. If one is not qualified to talk with Him and take lessons from Him, how can one understand the principles of religion? Thus talks of religion or religious experience without Kṛṣṇa consciousness are a useless waste of time.
- ॐ Any religion that does not accept the Supreme Lord as the absolute father is called *kaitava-dharma*, or a cheating religion. Such religious systems are rejected in Śrīmad-Bhāgavatam (1.1.2): *dharmaḥ projjhita-kaitavo 'tra*. Only an atheist does not accept the omnipotent supreme father. If one accepts the omnipotent supreme father, he abides by His orders and becomes a religious person.

- ॐ Nowadays, because of a lack of training, nobody knows God, what to speak of loving Him. People are satisfied simply going to church and praying, “O God, give us our daily bread.” In the Śrīmad-Bhāgavatam this is called a cheating religion, because the aim is not to know and love God but to gain some personal profit. In other words, if I profess to follow some religion but I do not know who God is or how to love Him, I am practicing a cheating religion.
- ॐ They are busy only with worldly progress; forgotten are the spiritual message and spiritual goals and ideals. The Śrīmad-Bhāgavatam (1.1.2) has defined such showbottle religion as kaitava-dharma, “cheating religion.”

VIII. The Appearance of Rādhā kuṇḍa

- ॐ There are 20 verses in the Puranas describing a conversation between Kṛṣṇa and the gopīs after this pastime: "Ah, Kṛṣṇa, don't touch us now, O killer of a bull!
- ॐ Alas, even though this Ariṣṭa was a terrible demon, still he was a bull.
- ॐ You will have to undergo atonement just as Lord Indra did after killing Vritrasura.
- ॐ But how can You purify Yourself without going to the trouble, as is enjoined, of visiting every single holy place in the three worlds?
- ॐ
- ॐ "Why should I have to wander the entire universe?" Kṛṣṇa replied.
- ॐ "I will immediately bring here all the countless pilgrimage places and take bath in them.
- ॐ Just watch!"
- ॐ Saying this, Lord Kṛṣṇa struck the heel of His foot on that spot.
- ॐ
- ॐ "This is the water of the Bhogavati, coming from the Patala region.
- ॐ And now, O all the holy places, please come here!"
- ॐ Upon these words of the Supreme Lord, all the holy places came there and appeared before Him. Kṛṣṇa then spoke as follows to the gopīs.
- ॐ
- ॐ "See all the holy places!"
- ॐ The gopīs however, responded to this statement of the Lord as follows:
- ॐ "We don't see how this is as You describe."
- ॐ Then those best of pilgrimage places spoke up, folding their hands in supplication:
- ॐ "I am the salt ocean. I am the ocean of milk..... (they all identified themselves.)

22 – Ariṣṭāsura

ॐ

ॐ After purifying Himself by taking bath, Lord Hari then became quite arrogant, saying, "I have produced a lake containing all the various holy places.

ॐ You gopīs must have never executed many religious duties on this earth, for the pleasure of Lord Brahmā."

ॐ

ॐ But Śrīmatī Rādhārāṇī then addressed Her girlfriends.

ॐ "I must make an even more beautiful pond.

ॐ So go to work!"

ॐ Hearing these words of Hers the gopīs saw that the hooves of Ariṣṭa had dug a shallow ditch to the west of the Kṛṣṇa's kuṇḍa.

ॐ On that spot, not far from Kṛṣṇa's kuṇḍa, each of the gopīs helped dig with her own hands lumps of soft moist mud, and in this manner a divine pond manifested in the sort time of one hour.

ॐ

ॐ Seeing the lake produced by them, Kṛṣṇa was astonished.

ॐ He then said, "Go ahead, O lotus-eyed one.

ॐ You and Your companions should fill this pond with water from My kuṇḍa."

ॐ

ॐ Rādhā replied, "No, no, no, no! This is impossible, since the water of Your kuṇḍa is contaminated by Your terrible sin of killing a cow."

ॐ "Having My countless gopī companions bring the pure water of Manasa Ganga here in billions of pots," Śrīmatī Rādhārāṇī continued,

ॐ "I will fill this lake with My own water. Thus I will make its widespread fame unequalled in the entire world."

ॐ

ॐ Gestured to by Lord Kṛṣṇa, a heavenly personality, an intimate friend of all the holy places, suddenly appeared from out of His pond.

ॐ That person bowed down to the daughter of Vṛṣabhānu and began to pray to Her in devotion, with folded palms and tears pouring from his eyes.

ॐ "O goddess, Lord Brahmā himself the knower of all scriptures cannot understand Your glories, nor can Lord Siva and Lakṣmi.

ॐ Lord Kṛṣṇa, the supreme goal of all human endeavors, knows this, and He feels Himself personally obliged to assure You that You can wash away the perspiration of Your fatigue.

ॐ "On the order of that same person who is always engaged in anointing Your lotus feet with the nectar of caru and yavaka and placing ankle bells on Your

22 – Ariṣṭāsura

- feet, and Who simply by accomplishing the satisfaction of the tips of Your lotus feet rejoices, considering Himself the most fortunate — on His order we have immediately come here and has taken up residence in this most excellent of ponds which He has created by the striking of His sole.
- ॐ If You now feel satisfied with us and show us Your merciful glance, only then will the tree of our desires bear its fruit."
- ॐ
- ॐ Hearing this prayer of the full assembly of holy places, Śrīmatī Rādhārāṇī was pleased and said, "So kindly inform Me, what is your desire?"
- ॐ They then told Her, "Our lives would now be successful if we could come to Your pond. That is the benediction we desire."
- ॐ
- ॐ Smiling the daughter of Vrsabhanu replied, "Please come," glancing all the while at Her beloved from the corner of Her eyes.
- ॐ Her gopī companions, all in agreement with Her decision, became submerged in the ocean of happiness, and indeed all creatures, both mobile and stationary, appeared beautified.
- ॐ
- ॐ Thus gaining the grace of Śrīmatī Rādhārāṇī, the holy places within Kṛṣṇa's kuṇḍa forcibly broke through the boundary walls of the pond and swiftly filled Rādhā-kuṇḍa with their waters.
- ॐ
- ॐ Lord Hari then said, "My dear Rādhā, may this pond of Yours become even more glorified in this world than Mine. I will always come here to perform My water sports and bathing.
- ॐ As such, as You are dear to Me, so is this lake."
- ॐ
- ॐ Rādhā replied, "I will also come to take bath in Your pond, even though You may kill hundreds of Ariṣṭa demons here.
- ॐ Anyone in the future who has explicit devotion for this lake where You chastised Ariṣṭāsūra, and who takes bath here or who resides here, is sure to become very dear to Me."
- ॐ
- ॐ That night Lord Kṛṣṇa initiated on that spot a performance of the rāsa dance, generating a torrent of the greatest mood of splendid pleasure.
- ॐ At that time Kṛṣṇa appeared like a cloud and Śrīmatī Rādhārāṇī like a brilliant ray of lightning which abundantly filled the sky with beauty.
- ॐ In this way Their divine glories permeated the expanses of the three worlds.

I. Lalita Mādhava

In Lalita Madhava Purnamasi explains that Kamsa had had some idea that something was going on in Vṛndāvana with one young boy, so he sent Kesi and Arista there to investigate. When they returned Kesi explained the glory of Rādhā and Kṛṣṇa, and then Arista suggested that Kamsa steal Rādhā. Then Kamsa sent Sankhacuda. When he failed Kamsa sent Arista.

Śrīla Rupa Goswami says: "When the frightened demons headed by Arista, Vatsa and Kesi, saw Your kindness to the cows and other animals, they abandoned all pride and assumed the forms of animals."

II. Notes

- ॐ According to Śrīla Rūpa Goswāmi Parjanya Mahārāja (the father of Nanda Maharāja) performed a puja on top of Nandisvara Hill in order to get a good son. A divine voice told him that he would have a good son who would be the father of the Supreme Lord, so he then decided to live there. So he lived at Nandagram for many years, but when Kesi started terrorizing Vraja he and all his family moved to Mahavana. (Apparently Kesi did not know that Arista was dead until he reached Vṛndāvana, but when he found out he became a mountain of anger.)
- ॐ Śrīla Rūpa Goswāmi explains that when the Kesi demon was causing disturbances in Vṛndavana by assuming a large horse's body that was so big that he could jump over the trees, mother Yasoda told her husband, Nanda Maharaja, "Our child is very restless, so we had better keep Him locked up within the house. I have been very worried about the recent disturbances of the Kesi demon, who has been assuming the form of a giant horse."
- ॐ When it was learned that the demon was entering Gokula in an angry mood, mother Yasoda became so anxious to protect her child that her face dried up and there were tears in her eyes. These are some of the signs of the ecstasy of dread in devotional service, caused by seeing and hearing something that is dangerous to Kṛṣṇa.
- ॐ Śrīla Rūpa Goswāmi explains that at this point Nanda Maharaja told his wife, "My dear Yasoda, although your son, Kṛṣṇa, is as delicate and soft as the mallika flower, He has gone to kill the Kesi demon, who is as strong as a mountain. Therefore I have become a little disturbed. But never mind, all auspiciousness to my son! I shall raise this hand, which is as strong as a pillar, and I shall kill the Kesi demon, just to give freedom from all anxieties to the inhabitants of Vraja-mandala!"
- ॐ Śrīla Rūpa Goswāmi explains that when the Kesi demon was assassinated by Kṛṣṇa, Kamsa became hopeless. He said, "Kesi-daitya was as dear to me as my own life, but he has been killed by some cowherd boy who is crude, uneducated and ignorant in fighting. Even though I have defeated the King of heaven without difficulty, still I do not know the value of life." Because this

hopelessness has a slight touch of attraction for Kṛṣṇa, it is considered to be a reflection of ecstatic love in hopelessness.

III. B-HAD-BHŠGAVATŠM-TA ON KESI AND ARISTŠSURA

Once, Kamsa's two great demon servants Kesi and Arista, the first assuming the form of a great horse, and the second assuming the form of a bull, both of them so tall their great bodies touched the sky, both of them like death personified, and both of them terrifying the gopas, wreaking havoc in Gokula, and with their roaring making every living entity fall to the ground, came to Vraja. Surrounded by His dear friends terrified of the two demons, Kṛṣṇa, comforting them and showing them His heroic power, flexed His arm. First the horse came running, and Kṛṣṇa kicked it far away. Then Kṛṣṇa went to the bull, pierced its nose, and brought it before the deity of Lord Siva, so Lord Siva could ride it.

When the horse came again, very powerful Kṛṣṇa, jumping on its back, subdued it and, ordering it to go here and there, was very splendid and glorious. With his friends and relatives, Kṛṣṇa enjoyed riding on the horse, as with pastimes of wonderful leaps of thousand of hands it wandered on the ground and in the sky. In a moment defeating it, bringing it under His control and bridling it, for pastimes of riding Kṛṣṇa kept the horse in Vraja. In the same way He kept the bull for pulling carts.

IV. The Pastime

Keśi

- ॐ After being instructed by Kamsa, the demon Keśi assumed the form of a terrible horse.
- ॐ He entered the area of Vṛndāvana with the speed of the mind, his great mane flying and his hooves digging up the earth.
- ॐ He began to whinny and terrify the whole forest. Kṛṣṇa saw that the demon was terrifying all the residents of Vṛndāvana with his whinnying and his tail wheeling in the sky like a big cloud.
- ॐ Kṛṣṇa could understand that the horse was challenging Him to fight.
- ॐ The Lord accepted his challenge and stood before the Keśi demon, calling him to fight.
- ॐ The horse then ran toward Kṛṣṇa, making a horrible sound like a roaring lion, his jaws spread wide open as if to swallow the whole sky.
- ॐ Keśi rushed toward the Lord with great speed and tried to trample Him with his legs, which were strong, forceful and as hard as stone.
- ॐ Kṛṣṇa, however, immediately caught hold of his legs and thus baffled him.
- ॐ Kṛṣṇa was somewhat angry, and thus He began to whirl the horse around.

23 – Keśi

- ॐ After a few rounds, He contemptuously threw him a hundred yards away, just as Garuḍa throws a big snake.
- ॐ Thrown by Kṛṣṇa, the horse immediately passed out, but after a little while he regained consciousness and with great anger and force again rushed toward Kṛṣṇa with his mouth open.
- ॐ As soon as Keśi reached Him, Kṛṣṇa pushed His left arm within the horse's mouth, and it looked as though a big snake had entered a hole in the field.
- ॐ The horse felt great pain because Kṛṣṇa's arm felt to him like a hot iron rod.
- ॐ Immediately his teeth fell out.
- ॐ Kṛṣṇa's arm within the mouth of the horse at once began to expand, and Keśi's throat choked up.
- ॐ As the great horse suffocated, perspiration appeared on his body, and he threw his legs hither and thither.
- ॐ As his last breath came, his eyeballs bulged in their sockets and he passed stool and urine simultaneously.
- ॐ Thus the vital force of his life expired.
- ॐ When the horse was dead, his mouth became loose, and Kṛṣṇa could extract His arm without difficulty.
- ॐ He did not feel any surprise that the Keśi demon was killed so easily, but the demigods in the sky were amazed, and out of their great appreciation they offered Kṛṣṇa greetings by showering flowers.

V. The anartha

A. Kṛṣṇa Samhita

- ॐ *Pride – in the sense of being better than others*
Keśi, a demon in the form of a horse, personifies the practitioner's conception of being more expert than others in devotional service. When he comes to Vraja, he creates a great disturbance. As a Vaiṣṇava gradually begins proclaiming his own superiority, a mentality of disrespect for the Lord arises and the devotee falls from his position. Therefore it is most important to prevent this evil mentality from entering the heart. **Even if one is expert in devotional service, a Vaiṣṇava will never give up the quality of humility. If one does so, then there is a need for killing Keśi. This is the eighteenth obstacle.**

B. Caitanya Śikṣāmṛta

- ॐ *Pride – in the sense of considering oneself to be an ācārya*
(19) The Keśi-vadha-līlā, Kṛṣṇa's pastime of killing the demon that had assumed the form of a huge horse, represents freeing the sincere devotee from the illusion of considering oneself a great devotee or ācārya. Such an illusion

produces material pride and the tendency to lord offensively over others. This illusion must be carefully given up.

C. *Professor Sanyal*

- ॐ The eighteenth obstacle is the demon Keshi who has the form of the horse. As the quality of devotion of the novice undergoes swift development, the sense of one's own superiority makes its appearance. If the novice gives a free scope to the speculation regarding his own excellence, it is apt to lead him into the dire offense of disrespect for the Divinity, causing his fall. It is, therefore, necessary that such wicked sentiment may never arise in the heart of the Vaishnava. **Even after devotion has been fully developed the quality of sincere humility should never be absent from the conduct of the Vaishnava.** As the contrary of this tends to happen, it becomes necessary for Krishna to kill the demon Keshi.

VI. Humility

A. *Dāsanudāsaḥ*

*ye me bhakta-janāḥ pārtha
na me bhaktās ca te janāḥ
mad-bhaktānām ca ye bhaktās
te me bhakta-tamā matāḥ*

“[Lord Kṛṣṇa told Arjuna:] ‘Those who are My direct devotees are actually not My devotees, but those who are the devotees of My servant are factually My devotees.’ [CC 2.11.28, Laghu-bhāgavatāmṛta 2.6, Ādi Purāṇa]

*ādarāḥ paricaryāyām
sarvāṅgair abhivandanam
mad-bhakta-pūjābhyadhikā
sarva-bhūteṣu man-matiḥ*

*mad-artheṣv aṅga-ceṣṭā ca
vacasā mad-guṇeraṇam
mayy arpaṇam ca manasaḥ
sarva-kāma-vivarjanam*

“‘My devotees take great care and respect in rendering Me service. They offer obeisances to Me with all their bodily limbs. They worship other devotees and find all living entities related to Me. For Me they engage the entire energy of their bodies. They engage the power of speech in the glorification of My qualities and form. They also dedicate their minds unto Me and try to give up all kinds of material desires. Thus My devotees are characterized.’ [CC 2.11.29-30, SB 11.19.21-22]

ārādhanaṇām sarveṣām

23 – Keśi

*viṣṇor ārāḍhanam param
tasmāt parataram devi
tadīyānām samarcanam*

“[Lord Śiva told the goddess Durgā:] ‘My dear Devī, although the Vedas recommend worship of demigods, the worship of Lord Viṣṇu is topmost. However, above the worship of Lord Viṣṇu is the rendering of service to Vaiṣṇavas, who are related to Lord Viṣṇu.’ [CC 2.11.31, Laghu-bhāgavatāmṛta 2.4]

*nāham vipro na ca nara-patir nāpi vaiśyo na śūdro
nāham varṇī na ca gr̥ha-patir no vanastho yatir vā
kintu prodyan-nikhila-paramānanda-pūrnāmṛtābdher
gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ*

“I am not a brāhmaṇa, I am not a kṣatriya, I am not a vaiśya or a śūdra. Nor am I a brahmacārī, a householder, a vānaprastha or a sannyāsī. I identify Myself only as the servant of the servant of the servant of the lotus feet of Lord Śrī Kṛṣṇa, the maintainer of the gopīs. He is like an ocean of nectar, and He is the cause of universal transcendental bliss. He is always existing with brilliance.” [CC 2.13.80, Padyāvalī 74]

B. Disrespecting devotees

*yasya sākṣād bhagavati
jñāna-dīpa-prade gurau
martyāsad-dhīḥ śrutam tasya
sarvaṁ kuñjara-śaucavat*

The spiritual master should be considered to be directly the Supreme Lord because he gives transcendental knowledge for enlightenment. Consequently, for one who maintains the material conception that the spiritual master is an ordinary human being, everything is frustrated. His enlightenment and his Vedic studies and knowledge are like the bathing of an elephant. [SB 7.15.26, spoken by Nārada Muni]

*ācāryam mām vijānīyān
navamanyeta karhicit
na martya-buddhyāsūyeta
sarva-deva-mayo guruḥ*

One should know the ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods. [SB 11.17.27 spoken by Kṛṣṇa to Uddhava]

*kṛṣṇeti yasya giri tam manasādriyeta
dikṣāsti cet prañatibhiś ca bhajantam īśam
śuśrūṣayā bhajana-vijñam ananyam anya-*

23 – Keśi

nindādi-sūnya-hṛdam īpsita-saṅga-labdhyā

One should mentally honor the devotee who chants the holy name of Lord Kṛṣṇa, one should offer humble obeisances to the devotee who has undergone spiritual initiation [dīkṣā] and is engaged in worshipping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticize others. [NOI 5]

*dṛṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair
na prākṛtatvam iha bhakta janasya paśyet
gaṅgāmbhasām na khalu budbuda-phena-paṅkair
brahma-dravatvam apagacchati nīra-dharmaiḥ*

Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water. [NOI 6]

C. Śikṣāṣṭakam

*tṛṇād api sunīcena
taror iva sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ"*

"One who thinks himself lower than grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give respect to others, can very easily always chant the holy name of the Lord."

One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.

I. The pastime

Narada approaches Kṛṣṇa

Description is found
Srimad Bhagavatam
(Krishna Book)

- ॐ After [the killing of Keśi], Nārada Muni, the greatest of all devotees, came to see Kṛṣṇa in a solitary place and began to talk with Him.
- ॐ “My dear Lord Kṛṣṇa,” he said, “You are the unlimited Supersoul, the supreme controller of all mystic powers, the Lord of the whole universe, the all-pervading Personality of Godhead.
- ॐ You are the resting place of the cosmic manifestation, the master of all the devotees and the Lord of everyone.
- ॐ My dear Lord, as the Supersoul of all living entities, You remain concealed within their hearts exactly as fire remains concealed in every piece of fuel.
- ॐ You are the witness of all the activities of the living entities, and You are the supreme controller within their hearts.
- ॐ You are self-sufficient; before the creation, You existed, and by Your energy You have created all the material elements.
- ॐ According to Your perfect plan, this material world is created by the interaction of the modes of nature, and by You it is maintained and annihilated.
- ॐ Although You are unaffected by all these activities, You are the supreme controller eternally.
- ॐ My dear Lord, You have advented Yourself on the surface of this earth just to kill all the so-called kings who are actually demons.
- ॐ These hobgoblins are cheating people in the dress of the princely order.
- ॐ You have advented Yourself to fulfill Your own statement that You come within this material world just to protect the principles of religion and annihilate unwanted miscreants.
- ॐ My dear Lord, I am therefore sure that the day after tomorrow I shall see demons like Cāṇūra, Muṣṭika and the other wrestlers and elephants, as well as Kamsa himself, killed by You.
- ॐ I shall see this with my own eyes.
- ॐ After this I shall be able to see the killing of other demons, like Śaṅkha, Yavana, Mura and Narakāśura.
- ॐ I shall also see how You take away the pārijāta flower from the kingdom of heaven and how You defeat the King of heaven himself.
- ॐ “My dear Lord,” Nārada Muni continued, “I shall then be able to see how You marry princesses, the daughters of chivalrous kings, by paying the price of kṣatriya strength.”
- ॐ “I shall also see how You save King Nṛga from a hellish condition,” said Nārada Muni.

24 – Vyomāsura

- ॐ “This You shall enact in Dvārakā. I shall also be able to see how You get Your wife and the Syamantaka jewel and how You save the son of a brāhmaṇa from death after he has already been transferred to another planet.
- ॐ After this, I will be able to see You kill the Pauṇḍraka demon and burn to ashes the kingdom of Kāśī.
- ॐ I will see how You kill the King of Cedi and Dantavakra during the great sacrifice of Mahārāja Yudhiṣṭhira.
- ॐ Besides all this, it will be possible for me to see many other chivalrous activities while You remain in Dvārakā.
- ॐ And all these activities performed by Your Grace will be sung by great poets throughout the world.
- ॐ And at the Battle of Kurukṣetra You will take part as the chariot driver of Your friend Arjuna, and as the invincible death incarnation, eternal time, You will vanquish all belligerents assembled there.
- ॐ I shall see a large number of military forces killed in that battlefield. My Lord, let me offer my respectful obeisances unto Your lotus feet.
- ॐ You are situated completely in the transcendental position, in perfect knowledge and bliss. You are complete in fulfilling all Your desires.
- ॐ By exhibiting Your internal potency, You have set up the influence of māyā. Your unlimited potency cannot even be measured by anyone.
- ॐ My dear Lord, You are the supreme controller. You are under Your own internal potency, and it is simply vain to think that You are dependent on any of Your creations.
- ॐ “You have taken birth in the Yadu dynasty, or the Vṛṣṇi dynasty.
- ॐ Your advent on the surface of the earth in Your original form of eternal blissful knowledge is Your own pastime.
- ॐ You are not dependent on anything but Yourself; therefore I offer my respectful obeisances unto Your lotus feet.”
- ॐ After offering his respectful obeisances to Lord Kṛṣṇa, Nārada Muni took permission and left.
- ॐ *Nārada Muni wanted to impress upon people in general that Kṛṣṇa is fully independent. His activities, such as His appearance in the family of Yadu or His friendship with Arjuna, do not necessarily oblige Him to act to enjoy their results. They are all pastimes, and for Him they are all play. But for us they are actual, tangible facts.*

Vyomāsura

- ॐ After He had killed the Keśī demon, Kṛṣṇa returned to tending the cows with His friends in the forest as though nothing had happened.
- ॐ Later that morning, Kṛṣṇa went to play with His cowherd boyfriends on the top of the Govardhana Hill.

24 – Vyomāsura

- ॐ They were imitating the play of thieves and police.
ॐ Some of the boys became police constables, and some became thieves,
ॐ and some took the role of lambs.
ॐ While they were thus enjoying their childhood pastimes, a demon known by the name of Vyomāsura, “the demon who flies in the sky,” appeared on the scene.
ॐ He was the son of another great demon, named Maya.
ॐ Vyomāsura took the part of a cowherd boy playing as a thief and stole many boys who were playing the parts of lambs.
ॐ One after another he took away almost all the boys and put them in the caves of the mountain and sealed the mouths of the caves with stones.
ॐ Kṛṣṇa could understand the trick the demon was playing;
ॐ therefore He caught hold of him exactly as a lion catches hold of a lamb.
ॐ The demon tried to expand himself like a hill to escape arrest,
ॐ but Kṛṣṇa did not allow him to get out of His clutches.
ॐ He was immediately thrown to the ground with great force and killed, just as an animal is killed in the slaughterhouse.
ॐ After killing the Vyoma demon, Lord Kṛṣṇa released all His friends from the caves of the mountain.
ॐ He was then praised by His friends and by the demigods for these wonderful acts. He again returned to Vṛndāvana with His cows and friends.

II. The Anartha

A. Kṛṣṇa Saṁhita

ॐ *Theft & dishonesty*

The fourteenth obstacle in developing love for Kṛṣṇa is stealing others’ property and speaking lies. These create disturbances in Vraja in the form of Vyomāsura.

B. Caitanya Śikṣāmṛta

ॐ *Theft & dishonesty*

The Vyomāsura-vadha-līlā, Kṛṣṇa killing the demon who flies in the sky, represents leaving the dishonest company of thieves and fake, deceitful devotees.

C. Professor Sanyal

ॐ *Theft & dishonesty*

The offenses of theft of another’s property and telling of Lies are the fourteenth obstacle. These are represented by the demon Byowrāsura. They stand in the way of one’s attaining to perfect love for Krishna and give a good deal of trouble to the novice.

III. Lies

A. Yudhistira and lies

- ॐ It is also predicted here that Yudhiṣṭhira, after gaining victory in this battle, would flourish more and more because not only was he righteous and pious but he was also a strict moralist. He never spoke a lie during his life. [Bg 18.78 purport]
- ॐ So you can violate the laws on the order of Kṛṣṇa. You cannot do. This is surrender. When Kṛṣṇa says that "You do this," although it is wrong, you have to do it. There is no consideration. Just like in fight, the commander says to the soldiers, "Do this." His duty is to do that. He should not think at that time what is right or wrong. Just like Yudhiṣṭhira Mahārāja, he was advised by Kṛṣṇa that "Yudhiṣṭhira, Mahārāja Yudhiṣṭhira, you go to Droṇācārya and inform him that 'Your son is dead.' " It was a false information. Because Droṇācārya would not die if he is not affected with some lamentation. So Kṛṣṇa asked Mahārāja Yudhiṣṭhira that "You go because you are recognized truthful, Dharmarāja. So when you will say, this is also false, he will believe." But Yudhiṣṭhira hesitated, "How can I tell lie?" He disobeyed the order of Kṛṣṇa, and he wanted to become very truthful. For this reason he had to see hell. So in the mundane consideration there are so many things, right and wrong. So long you are on the mundane platform, you have to obey all these right and wrong. But in the spiritual platform, when it is ordered by Kṛṣṇa... He is above all this duality. He is Absolute. So even if He says to do something wrong... Because He cannot say anything which is wrong. God is all-good. If you discriminate God's order from the mundane platform, then you will be misguided. Anyone who has got firm and fixed up faith that whatever God does, whatever God orders, even from mundane calculation it may be wrong, that is right... That is absolute understanding. So those who are in the spiritual platform, for them, there is no such consideration, which is right and which is wrong. Their only consideration is whether Kṛṣṇa is pleased. That's all. If Kṛṣṇa is pleased by inducing me to do something wrong, I will not hesitate to do it. I will do it because it is Kṛṣṇa's order. *Tasmin tuṣṭe jagat tuṣṭam*. My principle should be, "If Kṛṣṇa is satisfied, then everything is all right." But while we are in the mundane platform, we should not concoct the idea that "Kṛṣṇa is pleased; let me do that." No. That you, cannot do. You have to follow the rules and regulations. But if you think that it is... You cannot think; neither you can manufacture. So either you should hear from Kṛṣṇa directly or... That is not possible because we are not in touch with Kṛṣṇa at the present moment. We are trying to see Kṛṣṇa through the transparent medium of spiritual master. So we cannot manufacture that "This is Kṛṣṇa's desire." No. You have to get it confirmed from the transparent medium, spiritual master. These are the principles. [Bhagavad-gītā 1.45-46 -- London, August 1, 1973]

ॐ Droṇa continued to destroy the Pāṇḍava army as if appointed by Death for their destruction. The oppressed troops' screams filled the air as he assailed them with countless blazing shafts. Witnessing Droṇa's power, Yudhiṣṭhira felt he could never become victorious. He met Arjuna and Bhīma and revealed his anxiety. "It seems that Droṇa will consume us. No one can check that mighty hero."

Kṛṣṇa replied, "What you say is true, O King. Droṇa cannot be checked as long as he stands with his weapons raised. But if he lowers them, he can be slain. I think if he hears that his son has been killed, he will lose all heart for the fight. Tell him that Aśvatthāmā is dead. Then he will lower his bow and we will kill him."

Arjuna was shocked. "I cannot accept this, O Madhava." But Bhīma, upon hearing Kṛṣṇa's words, immediately broke away. He raced into a nearby Kaurava elephant division. At its head rode Indravarma, the Malava ruler. Bhīma knew his elephant was named Aśvatthāmā. Whirling his iron mace, the Pāṇḍava smashed the beast and slew it and its rider together. He then rushed over to Droṇa and bellowed out, "Aśvatthāmā is slain! Aśvatthāmā is slain!" As he deceived Droṇa, his voice was tremulous and his heart wavered, but he knew it was Kṛṣṇa's instruction, so he called out again and again, telling Droṇa that Aśvatthāmā was dead.

Hearing Bhīma's words, Droṇa stopped fighting. His limbs seemed to dissolve like sand in water. However, recalling his son's prowess, he decided it could not be true. Bhīma was known to be capricious. It would not be beyond him to speak an untruth in anger or in jest. Droṇa rallied himself and resumed his assault on the Pāṇḍavas. Dr̥ṣṭadyumna had reached him and they had begun to fight again. Holding off Dr̥ṣṭadyumna's attack, the Kuru general continued annihilating the Pāṇḍava forces. He invoked the terrible Brahmā weapon. Warriors fell to the earth like trees uprooted in a tempest. Heads and arms flew about as Droṇa's arrows fell on his enemies. In a short time, he had killed ten thousand chariot fighters before Yudhiṣṭhira's eyes, even while Dr̥ṣṭadyumna assailed him with all his strength. Droṇa stood on the battlefield like a blazing fire without a single curl of smoke.

As Droṇa surveyed his ravaged foes, there suddenly appeared in the sky above him a group of ṛṣis headed by Agni. His own father, Bharadvāja, along with Vasiṣṭa, Viśvāmitra, Gautama, Kaśyapa, and many other celestial sages stood in the sky in subtle forms. They addressed Droṇa in a single voice that only he could hear. "You are fighting unfairly, O Droṇa, using celestial weapons against lesser warriors. It is now time for you to die. Cast away your weapons. You are a learned Brahmin and such cruelty does not become you. By employing the Brahmā weapon to kill ordinary men, you have earned

24 – Vyomāsura

disrepute. Stop these sinful acts and stop fighting. Your days are now at an end.”

Droṇa looked around. Dr̥ṣṭadyumna was still near him, roaring out his challenge. Perhaps the time for the prophesy’s fulfillment had arrived. Droṇa’s arms fell to his side. He could not continue. Bhīma’s words still troubled him, and the sages’ speech pained him even more. Could Aśvatthāmā actually be dead? Who could he ask and be sure to receive the truth? Seeing Yudhiṣṭhira not far away, the Kuru general went toward him. He was the one to ask—Yudhiṣṭhira would speak no lie.

Kṛṣṇa saw Droṇa coming toward Yudhiṣṭhira and said, “Save us from Droṇa, O King. If he fights for even a half day more, your army will be finished. Under the circumstances, falsehood is better than truth. Speaking falsehood in order to preserve life is not a sin.”

Kṛṣṇa cited a scriptural passage that sanctioned lying under certain circumstances, including times when life was endangered. Yudhiṣṭhira reflected on Kṛṣṇa’s words. He could not ignore them. He had never in his life spoken even an ambiguity. The thought of a lie was difficult to face. Yet if Droṇa was not checked, his forces would be defeated. The Pāṇḍava remembered Droṇa’s own prophetic statement at the beginning of the war: that he would be overpowered at a time when he heard something disagreeable from a creditable source. Reluctantly, Yudhiṣṭhira agreed to Kṛṣṇa’s suggestion. As the Kuru preceptor approached him, he gave him the false news. “Aśvatthāmā is dead,” he called out, adding inaudibly at the end, “the elephant,” as he could not tell an utter untruth under any circumstances.

Until that time, Yudhiṣṭhira’s horses seemed to move across the field without touching the earth. After he lied to Droṇa, his horses descended to earth. The sages looking on wondered why that was so. Some said that Yudhiṣṭhira’s lie had been the cause, while others argued that his reluctance to obey Kṛṣṇa’s order was the reason.

As soon as Yudhiṣṭhira spoke, Droṇa felt his heart sink into fathomless grief. His agony was compounded by the sages’ words, which made him feel like he had offended the Pāṇḍavas. Distracted by sorrow, he moved away from Yudhiṣṭhira with his weapons lowered. Dr̥ṣṭadyumna attacked. Droṇa was struck all over, but he did not resist. He was plunged into despair. Dr̥ṣṭadyumna attacked him with even more force and the old Kuru chief, incited to anger, finally raised his bow to fight back. Displaying his incomparable lightness of hand, he cut down all of Dr̥ṣṭadyumna’s arrows. He chanted mantras, invoking celestial weapons to destroy Dr̥ṣṭadyumna, but they no longer appeared at his command. Marveling, he fired volleys of ordinary arrows at his foe. Suddenly, he saw that his stock of shafts,

24 – Vyomāsura

inexhaustible for the last fifteen days, was empty.

Despondent, Droṇa decided to give up his life. He dropped his bow and repeatedly cried out his son's name. Looking over at the other Kurus, he called out, "O Duryodhana, O Karna, O Kṛpa, fight with all your power. I will now lay aside my weapons."

B. Bhumi not tolerating lies

C. Truthfulness last leg of religion

D. Fifth Canto

ॐ A person who in this life bears false witness or lies while transacting business or giving charity is severely punished after death by the agents of Yamarāja. Such a sinful man is taken to the top of a mountain eight hundred miles high and thrown headfirst into the hell known as Avīmat. This hell has no shelter and is made of strong stone resembling the waves of water. There is no water there, however, and thus it is called Avīmat [waterless]. Although the sinful man is repeatedly thrown from the mountain and his body broken to tiny pieces, he still does not die but continuously suffers chastisement. [SB 5.26.28]

E. Symptoms of Kali Yuga

ॐ First decreasing-religiosity. People will become irreligious, and they will forget what is telling truth. They will be accustomed to speak lie. And śaucam, no cleanliness. And kṣamā. Kṣamā means forgiveness. Suppose I have done some wrong... [break] ...but there is no forgiveness. Kṣamā-rūpaṁ tapasvinaḥ, people is advised, especially those who are following penance and austerity, yogic principle or devotional life, they should learn to excuse. In our dealings, there are so many faulty dealings between ourselves. So if we take everything very seriously, then it is very difficult to live. So kṣamā. But that kṣamā—kṣamā means forgiveness—will reduce. Nobody will forgive. Retaliation, vengeance, that will increase. So four items: religiosity, truthfulness, cleanliness, and forgiveness. Four. Then dayā. Dayā means mercy. What is dayā? Who is, I mean to say, less strong. Just like animals, birds, beast, you should be very merciful. Just like children: you should be very merciful to children. According to Vedic injunctions, children, woman, brāhmaṇas, old men, and cows. How many? Children, women, brāhmaṇa, cow, and what else? [Śrīmad-Bhāgavatam 12.2.1 -- San Francisco, March 18, 1968]

F. Qualifications of a brahmana

ॐ If a person is a brāhmaṇa, then his natural qualification will be like this. What is that? Satyam: he is truthful. In any circumstances he will be truthful.

24 – Vyomāsura

Even to an enemy he will disclose the secret, "This is the fact." That is truthfulness, not that I am very truthful, but when my interest is jeopardized, I tell lie. That is not truthfulness. Truthfulness means at any circumstances one will speak the plain truth. That is truthfulness. [Śrīmad-Bhāgavatam 7.9.10 -- Montreal, July 9, 1968]

G. Bali Mahārāja & Śukrācārya

- ॐ After hearing the instructive advice of Śukrācārya, Bali Mahārāja became contemplative. Because it is the duty of a householder to maintain the principles of religion, economic development and sense gratification, Bali Mahārāja thought it improper to withdraw his promise to the brahmacārī. To lie or fail to honor a promise given to a brahmacārī is never proper, for lying is the most sinful activity. Everyone should be afraid of the sinful reactions to lying, for mother earth cannot even bear the weight of a sinful liar. [SB 8.20 Summary]

H. From Śrīla Prabhupāda

1. Letter to: Sri Govinda — Bombay 25 December, 1972

- ॐ So far this making some false story for collecting money or selling book, of course we may do anything for Krishna, but that is supposed to be reserved for very advanced experts in Krishna Consciousness—they know how to catch the big fish without themselves getting wet. So it is not very much advisable to make lies just to sell book. If we simply stick to describing how wonderful is Krishna, then whatever we may lie or exaggerate, that will not be lie! But other things, lies, they will not help us to train ourselves in truthfulness. Lie to some, not to others, that is not a good philosophy. Rather the brahmanas are always truthful, even to their enemies. There is sufficient merit in our books that if you simply describe them sincerely to anyone, they will buy. That art you must develop, not art of lying. Convince them to give by your preaching the Absolute Truth, not by tricking, that is more mature stage of development of Krishna Consciousness.

2. Bhagavad-gītā 2.13-17 -- Los Angeles, November 29, 1968

Madhudviṣa: Prabhupāda, when you say we must be honest in our dealings... If we have an advantage to, to take advantage of somebody else for Kṛṣṇa, for Kṛṣṇa consciousness, is this permissible? If we have a chance to take advantage of somebody to get money from them, not by stealing but by means... (Prabhupāda chuckles) Is this permissible?

Prabhupāda: Yes, but that is not by your discretion. You have to consult your spiritual master. Just like what Kṛṣṇa says Yudhiṣṭhira Mahārāja, "Yudhiṣṭhira, My dear brother Yudhiṣṭhira, you go and tell," I mean to say, "Droṇācārya, that 'Your son is dead.' " Because this gentleman would not die unless he hears the message of the death of his son. So he was not dying. So Yudhiṣṭhira was commissioned to speak this lie, that

24 – Vyomāsura

"You go and say that 'Your son is dead.' " And he says that "I never spoke lie. I cannot do that." Now here the order is coming from Kṛṣṇa, therefore he should have executed the order immediately. Although speaking lie for common man is sin, but because it is in relationship with Kṛṣṇa, it is not sin. So that telling lie should not be taken risk of at one's own discretion. It must be ordered by Kṛṣṇa or by His representative. Telling lie is always sinful. That's all right. But if Kṛṣṇa says "Tell lie," it is not sinful. That is the secret. You can violate the laws only on the direct order of Kṛṣṇa or His representative. That's all. That is common sense. Just like a political person is engaged to kill somebody under superior order. And if he can kill, he is rewarded, he is given high post. But the same man, if he kills by his own discretion, he'll be hanged. So serving greater purpose, supreme purpose, absolute purpose, there is no question of such piety or sinful. But in the ordinary field, there must be "This is pious, this is sinful." So that discretion should not be taken by oneself, but it should be consulted.

Jaya-gopāla: If one can engage one who is demonic in service by telling a lie...

Prabhupāda: General principle is that if you can engage anyone in Kṛṣṇa consciousness, that is good. That is good. That is also said in the Bhakti-rasāmṛta. Yena tena prakāreṇa manaḥ kṛṣṇe niveśayet. If your aim is to engage him in Kṛṣṇa consciousness, if you do something which is not very straight, that is allowed. (laughter) Because you are doing very good to him. Suppose a man is drunkard. So suppose if you say, "Oh, all right. I'll give you a very nice bottle of whiskey at cheap price. Give me fifteen dollars." And if you take fifteen dollars and engage it (in) Kṛṣṇa consciousness, that cheating is allowed. (laughter) Because that fifteen dollars he'll take and drink. So you have by some way taken away that fifteen dollars and engaged in Kṛṣṇa consciousness. So that you have done good to him. So therefore it requires little intelligence and discretion. But that does not mean you shall cheat fifteen dollars from everywhere. But there is no cheating because anyone who is not Kṛṣṇa conscious, he is a drunkard. He is drunkard, he is illusioned under material spell. You see? You see? The greatest drunkard, everyone who is not Kṛṣṇa conscious. Therefore any way, if you can induce him to spend something of his hard earned money in Kṛṣṇa consciousness, that is very good to him. Yes. This is called ajñāta-sukṛti. He does not know, but he is advanced one step to Kṛṣṇa consciousness. Anybody who is contributing even a farthing to you, he is advanced in Kṛṣṇa consciousness. It is so nice thing. Yes.

Young man: I had something come up once. Is it all right to cheat the government?

Prabhupāda: Oh, we don't care for anyone. (laughter) We are on the supreme government. (laughs) But don't take the risk. No, that should be not our policy. But the basic principle is that if some way or other you can engage a materialistic person's money into Kṛṣṇa consciousness, it is good for him. It is good for him. You may take some tactics, that doesn't matter. But not... We cannot take anything for our personal consideration. Yes?

24 – Vyomāsura

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